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DISSERTATION

ON THE

PROPER NAMES OF PANJÂBÎS,

WITH SPECIAL REFERENCE TO THE

PROPER NAMES OF VILLAGERS

IN THE

EASTERN PANJÂB.

BY

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BOMBAY:
EDUCATION SOCIETY'S PRESS.

LONDON:
TRÜBNER & Co.

CALCUTTA:
THACKER, SPINK & Co.

1883.

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TEMPLE, Sir RICHARD CARNAC, 2d bart., 1850-1931.
A dissertation on the proper names of Panjâbîs, with special reference to the proper names of villagers in the eastern Panjâb... Bombay, Education society's press, 1883.
228p.

150184

NL 36-6839

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PREFACE.

SINCE writing the following pages I have been enabled, through the kindness of Mr. Denzil Ibbetson, C.S., Deputy Commissioner of the Panjâb Census of 1881, to obtain the whole of the Census Records of the Ambâlâ Cantonments in 72 vols., MSS., in the Persian character, and also 2 vols. of the Records of each District of the Panjâb, or 64 vols. more, in all 136 volumes. I had previously in my possession 17 other vols. of the Ambâlâ District Records, so that I have now 153 volumes of material to work on. Each of the District sets consists of the record of one village and one town block, so they contain between them the names of the rustic and urban populations of all parts of the Panjâb. As each volume contains on an average 500 names, the total number of names at my disposal now for investigation is about 75,000, and it is clear from this fact that if ever the leisure should accrue to investigate all this mass of material the question of modern Panjâbî human nomenclature should be finally set at rest.

The work of investigation, however, as represented in the pages of this little book, should be looked on as merely in its infancy, for I have been enabled so far to consider, in addition to my private collection, only those names to be found in 5 of the Ambâlâ Census volumes. There is, besides, on every point raised in this dissertation a large quantity of undigested material, not very difficult of access, to be found scattered over the Panjâb, but want of leisure has prevented me from including it.

I see my way to a thorough investigation of the material already collected, but cannot say, even approximately, when the work is likely to be completed; and since the collation of the comparatively small number of names already examined,

seemed to give preliminary results on all points connected with them, except that of the spread and local distribution of names, I have thought it best to publish what has been already accomplished, than to wait on indefinitely for an opportunity of doing more; especially as, for all I know to the contrary, no researches have as yet been made into modern Indian Aryan nomenclature, and therefore nearly all my information is new to scholars.

This is my excuse for making public the results of an avowedly incomplete study of the subject.

My thanks and acknowledgments are due to my friends Messrs. Denzil Ibbetson, C.S., and William Crooke, C.S., for kindly aid rendered me throughout, to Shibbû, formerly Mîr Munshî of the 63rd Regt., to Faizu'llah Khân, Mîr Munshî of the 9th Lancers, and to Dârogha Chainâ Mall, of Ambâlâ, for the intelligent manner in which they procured and gave me the information I required of them, and also to the Government of the Panjâb for the generous support which has enabled me to risk the publication of my manuscript.

I would add that my reason for inserting such long lists and tables of names into the body of this book is that in the present stage of the investigation they are necessary: facts being now more valuable than theories.

R. C. TEMPLE.

Ambâlâ, Panjâb, April 1883.

CHAPTER I.

It has long been recognised in Europe that the proper names of men and women are well worth study for the sake of the indications they give of the national life, the racial history and the course of civilization of those that have invented them. The subject has been deeply examined on its many sides, archæological, antiquarian, literary, historical, philological and ethnological, and is still being vigorously prosecuted. Even in the last number of the Journal of the English Anthropological Institute to hand,* is an enquiry by Dr. Beddoe, F.R.S., into English surnames with a view to ascertaining the racial components of the modern English nation and their numerical relation to each other. In India, however, as far as I am aware, the subject is still untouched, and its students must, therefore, if I am right in this assumption, begin at the beginning with the result of being very restricted at first in their field of research. The title of this dissertation has, for this reason, been purposely chosen in order to show the exact scope of the present enquiry. In a large country like that geographically known as the Panjâb, with its arbitrary political boundaries containing within them many tribes, races and peoples, who have at least three chief religions, what is true of one portion is not necessarily so of another. Remarks and observations applicable to the East may not be so to the West or South, and in the title it is said that the remarks herein relate especially to the Eastern Panjâb, because the *data* on which they are based were mostly gathered in the Ambâlâ District and neighbourhood, where the Hindû element largely predominates, and, because, though the facts to be there observed are also more than probably true in the main of all those portions of India chiefly influenced by the Aryan races and the Aryan religions,

* November 1882. vol. XII., pp. 231-243.

it would be premature to hold, without precise *data* to go upon, that they are so of, say, the Western Panjâb, where the Muḥammadan religion and foreign influences are so powerful. It has been further noticed that the more educated and civilized urban populations, speaking the Hindî language in the widest application of that term, bear names that differ widely from those of villagers. I am far from being prepared to say that this is an absolute fact, but since it may be so, and as my observations extended only to village populations, the title of the present work was further restricted, as having special reference to the names of villagers.

It may be here remarked that a careful examination of the proper names to be found in the Census Returns of the great Cantonments of Ambâlâ and Meṛath (Meerut), would give most valuable general results, because *there* are collected together large heterogeneous populations of all sorts from every part of Aryan India, Pûrbiâ and Panjâbî, Hindû and Musalmân, Sikh and Jain, high and low, polished and uncouth, urban and rustic, and *there*, too, flourishes the innumerable Śûdra, in all his endless variety. The chief value of examining their names would be that the spread over India of the phenomena to be observed would be sufficiently well ascertained to form at any rate a good basis for future investigation. It should be remarked, also, that many of the assertions made herein are based merely on the limited enquiry that I have been so far able to make, and that, therefore, strictly speaking they are tentative. Their correctness could only be really tested from an extended examination of proper names, and this could probably be most satisfactorily done by collating a percentage of the names to be found in the Census Returns of 1881, say, 1000 names from each District in the Panjâb. The *data* thus acquired would be genuine in themselves, and be sufficient to prove all that would require proof.

The facts, on which the present observations are based, are in two sets :—

Firstly.—Through the kind offices of Mr. Ibbetson, C.S., Deputy Commissioner of the Census, Panjâb, the Census Returns (in 17

vols., MSS., Persian character) of the villages of Bibiâl, Gadaulî, Khârwan, Isma'îlâbâd and Rattewâlî, in the Ambâlâ District, were handed over to me for examination. They contain the names of some 10,000 persons, and the villages were purposely selected as representing fairly the whole District rustic population. These names, then, are as genuine as they can be made, but I have not had time unfortunately to examine more than five of the volumes, containing only the names of 2,846 persons.

Secondly.—Some time previous to the collation of these MSS., I had been collecting the names of Hindûs, with a view to finding out anything I could about them, and had got together a small collection thus of 1,133 names.

The results of the researches have been compiled into two tables, with a view to showing as regards the first set, the frequency with which each name occurred, and in what castes or classes of Hindûs and Musalmâns it was to be found, and how often. The names were divided into male and female, and sub-divided into Hindû and Musalmân. The male names had a further sub-division into "children," to ascertain the truth of a fact often asserted to me that Hindû male children's names differed from those of male adults. This, I think, it is now safe to say is emphatically not the case. The table of the second set is designed to show the derivation, form and meaning of Hindû names, and the 1,133 names are therefore grouped into 186 sets under 21 heads to exhibit these as clearly as possible. Under "Form," the names are divided into Male, Female and Diminutive, and the Male into Simple and Compound. Under "Sense," they are divided into Literal and Applied. It cannot be pretended that this table is as satisfactory as the first, owing to the unavoidable uncertainty of private enquiry, but all was done that could be done to enter up only such names as are actually known to exist. Possible and legitimate forms were not received, simply because it is more than likely that somewhere or other they are in use.

I give here a list of the castes in which the 1,000 Ambâlâ village names are to be found distributed, which shows that the table represents the names of persons of all the ordinary Eastern Panjâbî

gradations of village society, though it does not in itself pretend to be anything more than a compilation of the caste names that the people gave themselves at the Census :—

Hindûs, 32.

Bâḍhî	Chhîmbî	Kahâr	Nimakgar
Bairâgî	Chûhṛâ	Kâith	Pâḍhâ
Baniyâ	Ḍogar*	Kalâl	Râjpût
Baqâl	Faqîr	Kambo	Sikh
Bârî	Gaḍarriâ	Kumhâr	Sunâr
Bhâṭ	Gûjar	Lohâr	Tarkhân
Brâhmaṇ	Jâṭ	Mahâjan	Ṭhaṭherâ
Chammâr	Jhiṅwar	Mâlî	Ṭiwânâ

Musalmâns, 19.

Baṛhâî	Jogî	Nâî	Sayyid
Dhobî	Julâhâ	Nîlgar	Shekh
Ḍogar*	Lohâr	Paṭhân	Sikligar
Ḍom	Mîrâsî	Qureshî	Sunâr†
Faqîr	Muniâr	Râîṅ	

* The same as Ḍuggar, a labouring class.

† All the tables in this work are where possible in alphabetical order for easy reference.

CHAPTER II.

THE primary object of all human nomenclature is, of course, to distinguish individuals, and to this object every system of naming has been mainly directed, but, owing to their infinite numbers wherever human beings congregate, this object is not so easy to attain as one would at first sight suppose. The difficulty of devising names, which shall be really distinguishing, is very early felt in every community, and many are the expedients adopted in the world to overcome it. None can be called really successful, except perhaps the Dravidian system of adding to a man's name, that of his village and district, or home. The modern European system of surnames is only moderately successful, as may be gathered from any list of names one may chance on. *E.g.*, even in a Regiment such a name as "John Smith of B Company," often fails to finally distinguish a man, and "John Smith" of any hamlet one is likely to mention would be nearly sure to fail to do so. In India, where surnames are practically unknown, names of men and women so conspicuously fail to finally distinguish them, that it is necessary to add the parental and caste names, and even then, until the age is superadded, only doubtful success is attained. Bad, however, as the Indian Aryan method of nomenclature is, it is so far better than the Muḥammadan, (in which a vain attempt was originally made to ring the changes only on the names of the saintly founders of their religion, and on the so-called 99 names of God,* leading to most fantastic results), that the Musalmâns have practically adopted it in India. This, I think, the tables conclusively show.

The first point, then, that comes under consideration in examining these Panjâbî names, is to ascertain what attempts to attain the object of distinguishing individuals are visible therein.

* The "99 names of God" have existed apparently only in the imaginations of European writers. The "Most Comely Names of God" are of an indefinite number in reality. Mr. Redhouse, *Journal of the Royal Asiatic Society*, vol. XII., N.S., pp. 1-69, gives a list of 552, and there are doubtless many more to be found up and down the Qurân.

Now, the first thing to notice is, that in the Census table 2,846 persons bear between them 1,067 separate names, or, in other words, each name does not on an average occur 3 times in 3,000 persons. These names were taken about 570 each from 5 villages, and it is possible that so great a variety would not be proportionally maintained if the whole 10,000 names of the said villages were fully examined, but I am persuaded that it would not be very materially diminished. Out of these 1,067 names only 148, or 14 per cent., occurred 5 times and upwards, while not a single name reached an average occurrence of one per cent. in the population; the nearest approaches being Jîwanî, Nârâyanî and Shibbî, 28 times each, and Nathû, 27 times. On the other hand, 53 per cent., or more than half, occurred but once. The following is a list of the names occurring more than 5 times, and is given as an indication of what names are commoner than usual :—

Twenty-eight times, 3

Jîwanî	Nârâyanî.	Shibbî.

Twenty-seven times, 1

Nathû

Twenty times, 1

Hîrâ

Nineteen times, 2

Jamnî	Mangal

Eighteen times, 2

Bhagwânâ	Rânî.

Seventeen times, 3

Gangâ Râm	Gulâbî	Rahîm Bakhsh.

Sixteen times, 3

'Îdo	Kâlû	Shâdî

Fifteen times, 7

Chhajjû	Kirpî	Nâno	Ṭhâkurî
Kâhnâ	Mangalî	Telû	

Fourteen times, 1

Buddhî.

Thirteen times, 6

Badâmî	Kâhnî	Rahîman
Chûhṛî	Nânkî	Sebî

Twelve times, 3

Bâṛû	Dusaundhî	Tulsâṅ

Eleven times, 6

Kanhâyâ	Nabbî	Shankarî
Mîriâ	Râmjî Dâs	Shibbû

Ten times, 10

Âsî	Gulâb	Karam Bakhsh	Uḍmî
Bansî	Har Devî	Nânak	
Durgî	Jînâ	Partâpî	

Nine times, 10

Abelâ	Chhoṭî	Kallû	Râmsaran
Allah Bakhsh	Chhoṭû	Karîman	
Allahdîâ	Jhaṇḍo	Râmânand	

Eight times, 12

'Azîman	Harnâm	Mâṛû	Munshî
Bishnî	Jîo	Maullâ Bakhsh	Sardhî
Gyâno	Kauṛî	Mîrân Bakhsh	Saidâgar

Seven times, 22

Âso	Bhawânâ	Kâhno	Râjâṅ
'Atarî	Bisso	Kirpâ	Ṣâḥbî
Badâmo	Chhoṭo	Kundan	Ṣâḥbo
Badhâwâ	Dûlâ	Matsaddî	Wazîrâ
Barkat	Jai Devî	Nandî	
Basantâ	Jawâhirî	Nankû	

Six times, 18

'Aliâ	Hîro	Jânkî	Raliâ
'Alî Bakhsh	Imâm Bakhsh	Kâko	Râm Devî
Âsâ Râm	Jamnâ	Mûlî	Ugḍî
Gopâlâ	Jânan	Munnî	
Gur Deî	Jânî	Nâthû	

Five times, 37

'Âzima	Gauharî	Mahâ Kaṅwar	Rai Kaṅwar
Basantî	Gyânî	Mâmân	Râjâ Devî
Bholâ	Jai Râm	MuḥammadBakhsh	Râjî
Bibî	Jawâhirâ	Nandû	Râm Lâl
Bîr Singh	Jebo	Nanhî	Sarûpî
Bîrû	Jhoṭo	Nârâyanâ	Sundar
Draupatî	Kîmâ	Nathâ	Zebo
Dwârkî	Kishnî	Nathan	
Ganeshî	Kiwâṛiâ	Pîrdîâ	
Gangâ	Kur Deî	Prabhû	

The fact then has become patent that the Panjâbîs attain individuality of nomenclature by an enormous variety of names. The greatness of this variety may be illustrated by the fact, that my lists of 2,000 odd names by no means include even all those of my servants, public or private, or of the natives about me, or of my native acquaintances. It exists everywhere, and in all classes of society. Thus, in a list of 77 eminent persons exempted in 1881 in the Panjâb from attending the Civil Courts, only 5 names occur more than once and none more than twice. Even these are easily distinguishable, as Miâñ Suchet Singh, Râmgaṛhiâ and Kañwar Suchet Singh, Âhlûwâliâ. Also, in a list of legal practitioners for the Panjâb for 1881, out of 231 names only 18 occur more than once; of these two only, Kanhâyâ Lâl and Gopâl Dâs, occur more than 4 times, and two only, Karam Chand and Mâyâ Dâs, occur 3 times. Lastly, the names of the various Municipal Commissioners for the Panjâb for 1881 are interesting, as showing the same results. Thus, in Siâlkoṭ of 45 names, in Jhang of 20, in Gurgâoñ of 62, in Muzaffargaṛh of 27 and in Kângrâ of 33, all differ from each other. In Ḍerâ Ghâzî Khâñ out of 50 names, only one occurs twice. In Ambâlâ out of 60 names one occurs twice and one thrice, and out of 149 names in Hissâr, three occur twice and one three times.*

Let us now see how these many variations are arrived at. A glance at the tables shows that it is done by varying the terminations of the words, and adding to the words so varied certain complements. Keeping this fact in view, it was found that in the second list 1,133 names could be arranged under 186 groups of words having a common derivation, *i.e.*, each name had six varieties, but I feel pretty sure that this number understates the actual amount of the varieties to be found existing in every-day life. In the 1,000 names of the first list each root word gives rise on an average to three derivatives, the proportion being kept down by such purely religious names as Arjânand, Bhagrathî, Bhawânî, Bishambar, 'Âtâ

* The ancient Greeks had but one name, and attained individuality by an endless variety of names. *Vide* Smith's *Dictionary of Greek and Roman Antiquities*, 2nd Ed., 1863, Article *Nomen*, by Schmitz, page 800.

Muḥammad and so on, which cannot well occur more than once. Some words in the list have many more derivatives, as *bîr*, warrior, which is found in 11 names. It should be borne in mind that, however closely related to its congeners, each variety can safely designate a separate individual, and for practical purposes is a separate name. *E.g.*, Nathâ, Nathî, Nathû, Natho, Nathâṅ, Nathan, Nathî Râm, Nathû Mall, Nathâ Singh, Nathû Rai, could all easily be made to stand for really distinct personages, just as Mary, Minnie, Marie, Moll, Molly and Miriam could legitimately give names to different girls in England.

These terminations of names may be divided into Male, Female and Male Diminutive. Theoretically these last should be applied only to children; as a matter of fact, however, they are not so restricted.

The Male terminations are—

â, e; î; iâ; û, ûṅ, wâ.

an and o also occur, but under exceptional circumstances.

The Female terminations are—

o, oṅ; âṅ; iâ; î, vî; an, nî; â; ṛî.

Exceptionally also û. Muḥammadan names have besides a.

The Male Diminutive terminations are—

û, ûṅ; nû, nûṅ; ṛû.

In order to trace out the reasons for the existence of the various terminations and the relation they bear to each other, cases where male, female and diminutive names from the same roots were found to exist side by side have been compared, and the results tabulated into eleven groups of terminations. Thus—

Male.			Female		Diminutive.
			Group I.		
â	corresponds to		o	and to	û
â	,,	,,	o, âṅ	,,	û
à	,,	,,	o, î	,,	û
â	,,	,,	o, âṅ, î	,,	ù
â	,,	,,	o, âṅ, iâ	,,	û
â	,,	,,	o, î, û	,,	ù
â	,,	,,	oṅ, â	,,	ù
â	,,	,,	â	,,	û
â	,,	,,	âṅ	,,	û
â	,,	,,	âṇ, î	,,	û

Male.			Female.		Diminutive.
			Group II.		
â, î	corresponds	to	o	and to	û
â, î	,,	,,	o, âṅ	,,	û
â, î	,,	,,	o, âṅ, î	,,	û
â, î	,,	,,	o, â, î	,,	û
â, î	,,	,,	âṅ	,,	û
â, î	,,	,,	iâ	,,	ù
â, î	,,	,,	î	,,	û
			Group III.		
â, e	,,	,,	o	,,	û
â, e	,,	,,	o, î	,,	û
â, e	,,	,,	î, iâ	,,	û
			Group IV.		
â	,,	,,	an	,,	û
â	,,	,,	an, iâ	,,	û
â	,,	,,	an, o, î, ù	,,	û
â, î	,,	,,	an	,,	û
â, î	,,	,,	an, o	,,	û
â, î	,,	,,	an, o, î	,,	nû
â, î	,,	,,	an, o, vî	,,	û
â, î	,,	,,	an, î	,,	û
â, e	,,	,,	an, o, î	,,	û
			Group V.		
î	,,	,,	î	,,	û
î	,,	,,	î, o, âṅ	,,	û
î	,,	,,	î, o, â	,,	û
î	,,	,,	o, âṅ	,,	û
î	,,	,,	an, û	,,	û
			Group VI.		
à, û	,,	,,	o	,,	û
â, ûṅ	,,	,,	o, âṅ	,,	û, ûṅ
			Group VII.		
â, o	,,	,,	à, o, û	,,	û
			Group VIII.		
â	,,	,,	nî	,,	nûṅ
			Group IX.		
â	,,	,,	âṅ, ṛî	,,	ṛû
			Group X.		
â, iâ	,,	,,	î	,,	û
à, iâ	,,	,,	î, o	,,	û
ì, iâ	,,	,,	o	,,	û
			Group XI.		
wâ	,,	,,	i	,,	ù

This table shows that â, î and iâ, with the diminutive û, are the main masculine terminations, and that the main feminine terminations are o, âṅ, an, î, iâ, nî and â.

Of the feminine terminations o, âṅ, an and nî are distinctively so, *i.e.*, a name ending in any of these would always be feminine, except under exceptional circumstances.

Of the others I look on the masculine e as an inflected form, since it occurs mainly in conjunction with complementary additions; *e.g.*, Kachhwâ = Kachhwe Râm, Chhâpâ = Chhâpe Singh, but Dûle and Nanhe occur as simple names.*

The masculine ûṅ and wâ spring from the diminutive û, as also do the feminine wî or vî; *e.g.*, Bîr, Bîrâ, Bîrû, Bîrwî (or Bîrvî); Nathâ, Nathû, Nathwâ (or Nathuâ). Similarly the feminine oṅ comes from o.

The feminine iâ is a diminutive form, as in Buṛhiâ, Chiṛiâ, Hiriâ. So also is the feminine ṛî (aṛî). Other true diminutives, masculine, are ṛû (aṛû) and also nû (anû) and nûṅ (anûṅ), which latter are derived from the old nominal terminations an and anî (nî).

When o and û occur respectively as masculine and feminine terminations the cases are quite exceptional, as, masculine, Sîto, Likho; feminine, Sîtû, Mâltû, Dhûmû.

To go into the derivation of these name terminations. An ordinary Hindî masculine termination of nouns is â, with î for its corresponding feminine termination. From the tables it will be seen that many masculine names in â have corresponding feminine names in î. It seems, therefore, a fair derivation for these to say that they follow the usual Hindî custom. Likewise, also, the feminine terminations an and nî may be looked on as regular formations, these being common in the language as feminine noun terminations.

The derivation of the name terminations û and î must be looked for in the respectively masculine and feminine Sanskṛit and Prâkṛit terminations aka and ikâ, from which last also comes the rarer feminine name termination â. Similarly, also, the rare feminine

* *aî*, (= ? î), is a common Eastern Hindî termination of a name, as Paraî, Dhulaî, Uḍaî, Gunaî, &c.

name termination û may be explained as a relic of the Sanskṛit ukâ. For the feminine an and nî (anî) we must go to the Sanskṛit masculine in with feminine inî.*

The diminutive termination û, and hence nû (anû), may be taken as derived from the Sanskṛit diminutive termination aka, through Prâkṛitic elision of the *k* and substitution of *v*. In the same way springs the masculine termination wâ (uâ), and the feminine vî or wî. All these are really diminutive forms. The feminine iâ is a direct diminutive formed similarly from the Sanskṛit aka, though Prâkṛitic elision of *k* and insertion of *y*, in place of *v*, affecting the preceding short vowel.

The name terminations, feminine ṛî and diminutive ṛû, I would look on as also being true diminutive forms, though the Sanskṛit diminutives in *r*.

The masculine î may represent the Sanskṛit in or perhaps îya.

The masculine iâ should be perhaps looked on as adjectival, and as representing the Sanskṛit adjectival termination ika.

The terminations oṅ, ûṅ, nûṅ should be explained as nasalizations of o, û, nû, and may be relics of old case endings.

The feminine name terminations o and âṅ have baffled my endeavours. As name terminations they are distinctively feminine, but as the terminations of nouns they are, as far as I know, throughout the Hindî dialects and languages distinctively masculine, and only feminine exceptionally.

There remains but the Arabic feminine termination a, the *at* of pure Arabic, to be found in such purely Muḥammadan names as 'Âzima, 'Azîma, Ḥalîma, 'Uzma, Ḥabîba, 'Âesha and so on.

The table of terminations shows that sometimes â and î and rarely an occur as terminations of corresponding masculine and feminine names; and this, too, as a matter of fact, happens in a very small

* Kellogg, *Hindî Grammar*, §§ 121, 122, 127, throughout writes *in* for this feminine termination: *e.g.*, Mâlin, Dhobin, Nâin. I merely give the Ambâlâ District pronunciation, which is *an* not *in*, as Mâlan, Dhoban, Nâan.

percentage, not two per cent., of cases. Usually masculine and ferminine names from the same root differ in form, as—

Masculine.	*Feminine.*
Bakhshâ	Bakhshan
Bholâ	Bholî
Chandî	Chando
Chhoṭû	Chhoṭî

The distinction between masculine and feminine names is, therefore, much more clearly marked in every-day life by their form than one would at first imagine.

The terminations of names when compounded with their complements vary slightly and generally arbitrarily, but in so doing they do not exhibit anything beyond the usual amount of the apparently arbitrary variation incidental to the details of all human speech, the natural outcome of habits that have grown with time. Examples are—

Lakkhâ : Lakkhî Râm, Lakkhâ Singh, Lakkhâ Mall.

Langṛâ : Langṛâ Singh, Langṛâ Mall, Langaṛ Lâl.

Likhârî : Likhârâ Singh, Likhârî Mall.

Nîmâ : Nîm Singh, Nîmâ Mall.

Pahâṛî : Pahâṛî Lâl, Pahâṛî Râm, Pahâṛâ Singh, Pahâṛî Singh, Pahâṛâ Mall.

From the above remarks it will be seen, then, that given a root word for a name many forms can spring from it without even going into the complementary additions to be noted hereafter, and it is shown from the Census papers that each of these forms is looked on as a separate proper name. Let us take the word *nath*, a very common root, and we can legitimately make from it :—

Masculine names : Nathâ, Nathî, Nathe, Nathwâ, Nathiâ, Nathan, Nathû, Nathûṅ.

Feminine names : Nathâ, Nathî, Natho, Nathwî, Nathan, Nathâṅ, Nathnî, Nathoṅ.

Diminutive names : Nathû, Nathûṅ, Nathnû, Nathnûṅ.

Of the above, Nathî as a maculine name would not ordinarily occur, nor would Nathâ and Nathan be found ordinarily as feminine

names. We may further eliminate the diminutive forms Nathû and Nathûû as superfluous, and so get at a residuum of 13 separate names derived from this one source without the help of additions, of which, say, Singh, Mall, Lâl and Râm would be readily, and probably somewhere or other are in reality, added to each of the masculine forms Nathâ, Nathî, Nathe, Nathiâ and Nathû, giving us 20 forms more, or altogether 33. Again by lengthening the *a* in *nath* and making it *nâth* we get another 33 forms, and the tables show that the changes on *nath* and *nâth* are thus actually rung in every-day life. This gives us 66 derivatives from this one word alone to serve as distinguishing appellations of men and women, and from this something is seen of the process by which the infinite variety of Indian proper names is arrived at, though it should not be inferred that all the possible forms a root name could take are in actual use.

Frequent allusions have already been made to the complementary additions attached to simple names. These appear to have had originally a religious meaning. I am told, too, that they were used formerly to distinguish high-caste from low-caste Hindûs. *E.g.* Râm and Lâl as complementary additions distinguished Brâhmans, Singh was the sign of the Kshatriyas, and Mall, Rai and Lâl of the Vaisyas, while the despised Śûdras were not permitted to use any such distinctive mark. I cannot find that in modern times in village communities their presence, form, or absence signifies any thing, except that it is considered grander to have a name like Shivdiâl, than to be called plain Shibbû; but such instances mean no more than the "grand names" our own lower classes are now so fond of do in England. The Rai Kaiwar or the Har Devî of the Indian village finds her exact counterpart in the Zuleika or the Letitia of the English hamlet. The half-educated writers, with whom we surround ourselves in our Courts, are very fond of these "full names" as they would call them, and very much so are the police clerks, with the result that the nomenclature of the people exhibited in our Court records is far from correct. A little careful attention to what is said in a case will show that Prisoner 'Ali Nawâz Khâû of the police report is the 'Aliâ of the evidence, and

that the Witnesses Govardhan Dâs and Durgâ Parkâsh are known as Gobrâ and Durgâ to their friends, and I would remark that 'Aliâ, Gobrâ and Durgâ are the real names of these worthies, the grander ones being used merely for the occasion. Our clerks are apt to mislead us in this respect from the same motives as lead them to turn the Brâhmanical title Misar into the Arabic name for Egypt, and to write the thoroughly Indian word *nâtâ*, relationship, as if it had been imported from Persia. I remember, moreover, a case in which a notorious criminal, who was known as Sharfu'd-dîn, throughout the investigations into his crimes from the Magistrate's enquiry to the Chief Court's final decision on appeal, being quite unknown by that name in his own village, but any of his acquaintances could have told one all about Sharfû, the highwayman. Lately, too, a lad of respectability was brought before me for theft, whose name appeared in the record as Murtaza' Khân, but who was known to the witnesses throughout the trial as Mujjan, and a police constable of the Ambâlâ Cantonment turns up in evidence sometimes as Mîrû, but oftener as Amîru'd-dîn.

The more usual masculine complementary forms are the following:—

Ânand	Delight	Dhan	Prosperity
Bans	Posterity	Dhar	Support
Bhagat	Saint	Diâ	Granted
Bhân	Beloved	Diâl	Kind
Bîr	Warrior	Dîn	Servant
Chalîtar	Disposition	Ditt	Granted
Chand	Glory	Dittâ	Granted
Chandar	Glory	Gyân	Knowledge*
Charan	Worshipper	Jas	Glory
Charîtar	Disposition	Jî	Lord
Dâs	Servant	Jît	Success
Dât	Granted	Karan	Asylum
Datt	Granted	Kishor	Youth†
Dattâ	Granted	Kumâr	Prince
Dayyâ	Blessing	Lâl	Cherished
Deo	God	Mall	Warrior
Dev	God	Mandab	Temple

* Gyân is "knowledge unto salvation."
† Kishor refers especially to the youth of Krishṇa.

Nâth	Lord	Râth	Chariot
Pâl	Protector	Râwal	Prince
Parkâsh	Light	Rikh	Saint
Parshâd	Worshipper	Sâh	Merchant
Partâp	Splendour	Sahai	Support
Rai	Prince	Sâiñ	Lord
Râj	King	Sant	Saint
Rakh	Preserved	Saran	Asylum
Râm	God	Sarûp	Beauty
Rão	Prince	Sen	Commander
Ratan	Jewel	Singh	Lion
Rath	Chariot	Sukh	Delight

Of the above Ânand, Bans, Dayyâ, Dîâ, Jas, Jî, Saran, Sarûp, Sukh are often incorporated into the names they qualify. *E.g.*, Râjânand, Harbans, Râmdayyâ, Shibdîâ, Harjas, Lâljî, Râmsaran, Harsarûp, Râmsukh.

The feminine complementary forms are—

Dâî	Granted	Kañwar	Princess
Deî	Granted	Kaur	Princess
Devî	Goddess	Kor	Princess
Dî	Granted	Rakhî	Preserved
Gyânî	Knowledge		

The Muḥammadan word Bakhsh,* Granted, is used as a complement to Hindû names, as Râm Bakhsh, Devî Bakhsh, Gur Bakhsh. Shâh, King, (Muḥammadan word), in mistake for Sâh, Merchant, (Hindû word), is added to Merchants' names, as Sohan Shâh, Sawâyyâ Shâh, which should be Sohan Sâh, Sawâyyâ Sâh. I have also met with the Muḥammadan word Ghulâm, Slave, thus used; Râm Ghulâm, Shiv Ghulâm: which is another instance of the curious mixture of Hindû and Musalmân words, so common in the names of Musalmâns, but rare in the names of Hindûs.

Complementary additions† are common to Muḥammadan names also, but in their case the origin appears to be in the necessity for distinguishing individuals by more than one name, which soon

* This is used also as a proper name by a queer transposition of consonants in the forms Bakhshâ, Baksâ, Bashkhâ, Bashkâ and Baskâ.

† Herklots' *Qanoon-e-Islam*, 2nd Ed., Madras, 1863, pp. 5-11.

arose from the very limited supply of proper names even in Arabia itself, and to have no derivation in the prevailing Hindû custom.

It is well known that the Indian Muḥammadans divide themselves into four main tribes, *viz.*, Sayyids, Shekhs, Mughals and Paṭhâns, and that all converts, "*Nae Musallim*," are included in the designation Shekh. Properly speaking each tribe has its own distinguishing complements, but even in educated society these are not adhered to, and such adherence cannot be expected among the Musalmân Panjâbî villagers, the vast majority of whom are Hindûs or aboriginal tribes, forcibly converted wholesale to Muḥammadanism, and who are still Hinduized at heart. These complements are here given by tribes, it being understood that they are so distributed only in theory, and that all are not in common use.

SAYYID.

Male.		*Female.*	
Jân	Life	Begam	Lady
Mîân	Prince	Bî	Lady
Mîr	Prince	Bîbî	Lady
Śâḥib	Master	Nissa	Woman
Sayyid	Prince	Shâh	Queen
Shâh	King		

SHEKH.

Male.		*Female.*	
'Abd	Slave	Bakhsh	Granted
'Ali	Exalted	Kuṅwar	Princess
Bakhsh	Granted	Mâ	Mother
Daula	State		
Dîn	Faith		
Ghulâm	Slave		
Muḥammad	Praised		
Sharîf	Praised		
Shekh	Venerated		
U-'llah	God's		

MUGHAL.

Male.		*Female.*	
Âghâ	Elder	Khânum	Princess
Âqâ	Master		
Beg	Chief		

PATHÂN.

Male.		*Female.*	
Dâd	Given	Bâî	Lady
Khâṅ	Chief	Bâno	Lady
		Bûbû	Lady
		Khâtû	Lady
		Khâtun	Lady

Of the above 'Abd, Âghâ, Âqâ, Ghulâm, Mîr, Sayyid and Shekh are used as prefixes, not as suffixes, like the rest. Thus, 'Abdu'-llah, Âghâ Jân, Âqâ Muḥammad, Ghulâm Nabbî, Mîr 'Ali, Sayyid 'Abdu's-Sattâr, Shekh 'Abdu'l-Qâdir, but Muḥammad Shâh, Hassan Bâno and so on.

A glance at the table of names of Hindûs and Musalmâns shows that these are not confined to any particular caste or calling, but that, however much *Munshîs* and the *literati* may assert to the contrary, Brâhmans and Chammârs, Sayyids and Ḍoms are named alike in practise. The only difference to be observed in nomenclature between classes is that the more respectable and well-to-do add the regular complements, and that the villagers and poor do so comparatively seldom. Thus, in a list of native gentlemen and rich traders simple names without any title or complement are rare, whereas among my village tables these additions are found in only 19 per cent. of the names.

All observers of natives and their ways will have noticed that it is a common practise in speaking of a man to mention his caste or calling along with his proper name. Thus, Râmânand Baniyâ, Chuhṛâ Tarkhân, Ḥamîd Ḍuggar, Gopî Brâhman, Jhagṛû Kahâr, Niâz Ḍom, Ḥasnâ Râîṅ and so on. Owing to the vast variety of Indian proper names practically this custom will be found to fairly answer the purpose of distinguishing individuals, for, even when in the Census table a name occurs several times, it will be found to be distributed among the village castes.

Thus, we have the name Abelâ occurring 9 times among 7 castes

in 5 villages, and it may be well understood that each of these Abelàs are readily distinguishable in the village communities. Thus—

(1) Abelâ Bâḍhî.
(2) Abelâ Mâlî of Bibiâl.
(3) Abelâ Mâlî of Gaḍaulî.
(4) Abelâ Kahâr.
(5) Abelâ Râjpût.
(6) Abelâ Chûhṛâ.
(7) Abelâ Gûjar.
(8) Abelâ Chammâr of Khârwan.
(9) Abelâ Chammâr of Rattewâlî

So again—

(1) Bansî Lohâr.
(2) Bansî Tarkhân.
(3) Bansî Jhiṅwar.
(4) Bansî Brâhman.
(5) Bansî Mahâjan.
(6) Bansî Bâḍhî.
(7) Bansî Chammâr.
(8) Bansî Mâlî of Bibiâl.
(9) Bansî Mâlî of Gaḍaulî.
(10) Bansî Mâlî of Isma'îlâbâd.

Sometimes, however, a name seems to be a favourite in a caste, especially among Musalmâns, and then confusion may occasionally arise. *E.g.*, in the Census tables 5 Râîṅs are called Allah Bakhsh and 5 other Râîṅs are called Barkat, but such cases are not common. In England, too, it is not at all unusual for a particular Christian name to become common in a family or group of families, and as we all know that but little confusion arises in our own daily life from this cause, it may be easily realized that favourite names in a caste do not create much confusion where they occur in India. Here are all the instances of a name occurring over five times in a caste in the Census table—

Name	*Caste*	*Name*	*Caste*
	Twelve times, 1.		
Rahîman	Râîṅ		
	Eleven times, 1.		
Shibbî	Mahâjan		
	Nine times, 1.		
Rahîm Bakhsh	Râîṅ		
	Eight times, 1.		
'Îdo	Râîṅ		
	Seven times, 3.		
Nâno	Râîṅ	Rai Kaṅwar	Gûjar
Natho	Râîṅ		

Name	*Caste*	*Name*	*Caste*
	Six times, 7.		
Dayyâ	Gûjar	Karm Bakhsh	Ḍogar
Durgî	Brâhman	Mîriâ	Gûjar
Jamnî	Brâhman	Shâdî	Râîn
Jhaṇḍo	Ḍogar		
	Five times, 12.		
Allah Bakhsh	Râîṅ	Kâlû	Gûjar
Barkat	Râîṅ	Nârâyanî	Brâhman
Bhagwânâ	Gûjar	Râjâṅ	Gûjar
Jînâ	Râîṅ	Râmjîdâs	Gûjar
Jîwânî	Chammâr	Rânî	Brâhman
Jîwanî	Râîṅ	Sardhî	Râîṅ

A somewhat larger class of names may be designated general favourites, but, owing to distribution, are still serviceable as distinguishing names. Thus, Dusaundhî is to be found in every column of the Census table, and the following occur as common to Hindûs and Musalmâns of all classes :—

Male, 31.

Bahâdur	Chhiṭṭar	Gulâb	Mârû	Saundhâ
Bârû	Chhoṭû	Jânî	Mihrâ	Shâdî
Bhûṇî	Dhuṇḍâṅ	Jauhrâ	Nathâ	Wazîrâ
Bîrâ	Dûlâ	Jîwan	Nathan	
Buddhî	Dusaundhan	Kallû	Nâthû	
Bûlâ	Ghasiṭâ	Kâlû	Nathwâ	
Chando	Ghasîṭû	Kûṛâ	Sardârâ	

Female, 33.

Bakhsho	Chûhṛî	Jîo	Nanhî	Râjî
Bhûṛî	Dûlî	Jîwanî	Nânkî	Śaḥbo
Bisso	Gauharî	Jummanî	Nâno	Sebî
Bûjî	Ghasîṭî	Lâḍî	Nâtho	Shâhzâdî
Chandî	Gulâbî	Mangalî	Natho	Sukhî
Chhôṭî	Hîro	Motî	Nûrân	
Chhoṭo	Jînâ	Mûnî	Oṛî	

CHAPTER III.

To turn to the derivation of Hindû names and the causes for the selection of the words used for them. These causes appear to be—

(1) The religious aspirations of the parents;
(2) Natural affection;
(3) Developed peculiarities;
(4) Special superstitions;
(5) Special customs.

Religious names, meaning by that term those having a direct reference to religious terminology, form a very large portion of Hindû proper names, 28 per cent. in the Census table. They appear to take their rise in the superstition that it is a "good work towards salvation," to pronounce constantly the "Name of God," (*Râm Nâm* or *Sahasr Nâm*). Naming one's child after one of the "Thousand Names of God," ensures the practice of this good work, as its name will naturally be frequently in the mouth, and hence such names as Bhagwân Devî, Râm Parshâd, Devakî Nandan, Râm Autàr, Gangâ Sahai, Gopâl Rai, Kâlî Charan, Durgâ Parkâsh, Kaliân Dâs, Bansî Lâl, Gopî Chand, Murlî Dhar, Shiv Dîal and so on.

The real religious name is usually accompanied by a suitable complement, but frequently it also assumes one of the ordinary forms, and apparently always alternatively so in familiar use. Thus, Gangâ Sahai is the same as Gangâ and Gangû, which are themselves separate masculine names with Gango and Gangî as feminine correspondents. Shiv Diâl is the same as Shebâ, Shebû, Shibbâ, Shibbû, with feminine correspondents Sebî, Sebo, Shebî, Shibbî, Sibbî; all also separate names.

This has given rise to a curious use of feminine mythological names for men,* as the Gangâ above. Similarly Kâlî, Durgâ,

* Compare Maria in Europe and the modern English names Maud and Alice, which were originally masculine. *The* (English) *Antiquary*, vol. IV., on the names of women. Ferguson, *Surnames as a Science*, pp. 203-206.

Gaurjâ, Gaurî, Sîtâ, Devî and so on, are used as men's names, necessitating in some cases feminine complements or forms, when used for *women*, as Gangâ Devî, Kâlî Devî, Durgî, Gaurjî.

Another cause for this is the custom of coupling the corresponding male and female deities in men's names, as Lachhmî Nârâyan, Râdhâ Kishṇ, Sîtâ Râm, Gaurî Shankar, Gangâ Bishṇ. In such, when the latter is treated as a complementary form, the feminine remains alone as the man's name.

Names of affection, or pet names, as may be supposed, are common enough; 21 per cent. in the Census table. Such are Sukhdarshan, beautiful to see; Phûlî Râm, flower; Sawâyyâ Singh, honoured; Sundar Lâl, handsome; Âsî, hope; Basant, spring; Ujâgar Mall, brightness.

Opprobrious names, not a numerous, but still an interesting and for the purposes of the observer of the natives, an important class also occur everywhere. They take their rise in certain interesting customs and in the superstition that by giving a child a disgusting name it will be saved from evil influences. They include most of those under the heads of special superstitions and special customs. In the Census table they form 3 per cent. of the names.

The question of opprobrious names has been somewhat extensively, but far from exhaustively, discussed by myself and others in the *Indian Antiquary*.* They are, however, there shown to be in universal use in India from Peshâwar to Cape Comorin. The subject was first seriously started by Mr. G. A. Grierson, C.S., by a list of 37 male and 12 female opprobrious names, with the remark that they were universal in Bihâr to designate children born after the death of their elder predecessors, and that such children had their noses bored. I give this list here :—

Male, 37.

Akaluâ	Famished	Bathâ	Fool
Andhrâ	Blind	Baudhâ	Mad
Anpuchhâ	Unspeakable	Baukâ	Dumb
Bagraiâ	Sparrow	Bhaluâ	Bear
Banaiâ	Forester	Bharbîtan	One-span

* Vol. IV., 238; VI., 168; VIII., 321, 322; IX., 141, 229, 309; X., 331 ff.; XI., 87, 175.

Bhikhrâ	Beggar	Jhajhuâ†	Jangling (?)
Bhuchwâ	Fool	Jhingurâ	Cricket
Bhusaulwâ	Storehouse for chaff	Kaṇṭiṭrâ	One-eyed
Bochwâ	Alligator	Kariâ	Black
Chetharuâ	Rags	Kirwâ	Worm
Chhatankiâ	An ounce	Kukrâ	Dog
Chhuchhunrâ	Musk rat	Langat	Scoundrel
Chilrâ	Louse	Marachhwâ	Survivor
Chulhbâ	Fire-place	Nakchhediâ	Nose-bored
Dabaurâ	Washed away	Nanhkirwâ	Short
Doṅrwâ	Rivulet	Phatingwâ	Grasshopper
Dukhitâ	Afflicted	Supna	Sieve
Girgiṭwâ	Lizard	Ṭhiṭhrâ	Benumbed
Gonaurâ	Dung-hill		

Female, 12.

Andhrî	Blind	Gheghahî	Goitrous
Baudhî	Fool	Kalarî	Beggar
Chhuchhunrî	Musk-rat	Langḍî	Lame
Chilrî	Louse	Likhiâ	Nit
Chulhiâ	Fire-place	Machhiâ	Fly
Dhuriâ	Dusty	Nirsî	Despised

Dr. Rajendra Lâla Mitra then added from Bengal the names Bhûṭo, the Ugly One, and Gobardhan, Dung-made, derived from a precisely similar custom. Subsequently information came from Madras, that in Southern India opprobrious names were common to all classes of natives, Hindûs and Musalmâns, together with the custom of boring the right nostril and ear and inserting a gold knob into the holes; as Kuppaśwâmî, Dungheap. From Maisûr and the Southern Marâṭhâ country Mr. Nârâyan Aiyangâr gave instances of the same custom, and the following names:—

Guṇḍa	Rock	Kalla	Stone
Hucha	Madman	Ṭippa	Dunghill

To these from the Canarese country of Maisûr Mr. M. R. Tivârî added—

Giriappa	Mountain (*giri*)	Kappaṇṇa	Black (*kappû*)
Guṇḍappa	Rock (*guṇḍu*)	Kappia	Black (*kappû*)
Kaḍappa	Wilderness (*kaḍû*)	Ṭippia	Dunghill (*ṭippe*)
Kalliâ	Stone (*kallû*)		

† (?) the same as Chhajuâ, winnowing-basket; see below.

After this from the Panjâb, where feminine opprobrious names are not common, I was enabled to add the following list:—

Male, 21.

Aṛûṛâ	Dungheap	Kauḍâ	Cowry
Billâ	Cat	Kauḍî	Cowry
Billû	Cat	Khotâ	Donkey
Chhiṭṭar	Old shoe	Kirchî	Atom
Chhiṭṭrû	Old shoe	Mâhlâ	Well-rope
Chûhâ	Rat	Makhwâ	Fly
Gudaṛ	Rag	Mirchâ	Pepper
Jhâṛû	Broom	Mirchî	Pepper
Jullî	Rag	Pirthî	Earth
Kallû	Black	Ṛûṛâ	Dungheap
Kâlû	Black		

And from the present enquiry comes the following more extended list:—

Male, 66.

Âlû	Potato	Kubṛâ	Hunchback
Baiṅgan	Egg-plant	Kubṛe	Hunchback
Baunâ	Dwarf	Kubṛû	Hunchback
Baune	Dwarf	Kubbû	Hunchback
Baunû	Dwarf	Kûṛâ	Rubbish
Begun	Egg-plant	Langaṛ	Lame
Bheṛiâ	Wolf	Langṛâ	Lame
Ḍâgî	Wizard	Langṛû	Lame
Ḍâṅs	Gadfly	Langûr	Black-faced monkey
Dîmak	White-ant.	Langûrû	Black-faced monkey
Ghun	Weevil	Lasûṛâ	Nasty fruit
Gudaṛ	Rag	Lasûṛû	Nasty fruit
Gudṛî	Rag	Lîkh	Nit
Gudṛû	Rag	Lîkho	Nit
Jûîṅ	Louse	Lûlâ	Maimed
Jûṅ	Louse	Lûlû	Maimed
Jûnk	Louse	Machhar	Mosquito
Jûnkâ	Louse	Machhrû	Mosquito
Kâḍû	Mire	Magar	Alligator
Kâkâ	Crow	Magrâ	Alligator
Kiwâṛiâ	Doorpost	Magrû	Alligator
Kôḍû	A small grain	Makkû	Fly
Kubbâ	Hunchback	Makoṛâ	Big black-ant
Kubbe	Hunchback	Makoṛî	Big black-ant

Makoṛû	Big Black-ant	Nakâ	Nose
Makṛâ	Spider	Nihang	Crocodile
Mâkṛû		Nihangâ	
Maṭkan	Pitcher	Nihangû	
Mendak	Frog	Pissâ	Flea
Mendkâ		Pissû	
Mendkî		Qasâb	Butcher
Mûlâ	Raddish	ʼṬiḍḍâ	Grasshopper
Mûlak		Ṭiḍḍû	

Female, 42.

Baunî	Dwarf	Makoṛâṅ	Big black-ant
Ḍâyan	Witch	Makoṛî	
Gudṛo	Rag	Makṛâṅ	Spider
Jûîṅ	Louse	Makṛo	
Jûṅ		Mehtarî	Scavenger
Kâkî	Crow	Mendkâ	Frog
Kâko		Mendkî	
Kawwî	Crow	Mendko	
Koḍo	A small grain	Mûlî	Raddish
Kolî	Pumpkin	Mûlo	
Kubbo	Hunchback	Nakî	Nose
Kubṛo		Nihangâ	Crocodile
Langṛo	Louse	Nihangî	
Langûro	Black-faced monkey	Nihango	
Lasûṛâṅ	A nasty fruit	Pisso	Flea
Lîkh	Nit	Soṭhî	Club
Lîkho		Ṭaṅṭî	Thread
Lûlo	Maimed	Ṭiḍḍâṅ	Grasshopper
Machhro	Mosquito	Ṭiḍḍî	
Magrâṅ	Alligator	Ṭiḍḍo	
Magrî			
Magro			

As regards the North-West Provinces Mr. William Crooke, C.S., the energetic manager of the Awâ Estates under the Court of Wards, has kindly informed me that the custom of abusive naming and boring the ears and nose exists largely among his tenantry. He gives the following names:—

Chhiddâ	Nose-pierced	Nathuâ	Nose-ring.
Dukhî	Pain		

Gaṇḍhîlâ Râm, a notable name sometimes met with, should probably be referred to this class. The Gaṇḍhîlâs are a wretched low

tribe of aborigines in the Montgomery and Firozpur Districts, held in great contempt, and usually described as being "homeless sweepers."

But the most important point in these opprobrious names is the indication they give of the customs of the people. Dr. Mitra observed that in Bengal the name for a woman losing several children was *madânche poûtî*, and that a subsequently surviving child with an opprobrious name was generically a *marchhai*. In Terhût such a child, Mr. Grierson says, is called *machhai* and *marachhvâ*. These words were variously derived from the Sanskṛit *mṛita vatsa* (child of death), and *mṛita śâvaka* (child of death). The custom has given rise to a Maithilî (Terhûtî) proverb :—

Machhai ka mây putr soy sahai.

The mother of a *machhai* has the pain of losing sons.

Dr. Mitra also observed that in Bengal there was a birth custom connected with these names of giving away the *machhai* immediately after birth, and buying it back at a low price varying from one to nine cowries, but omitting the *even* numbers. Hence the names—

Ekkauḍî	1 Cowry	Satkauḍi	7 Cowries
Tinkauḍî	3 Cowries	Nakauḍi	9 Cowries
Pânchkauḍî	5 Cowries		

From Bengal, also, Bâbû Shib Chandar Bose, in *Hindoos as they are*,* gives us as male names :—

Dukhî	Pain	Nafar	Workman
Ghûî	Cotton	Panchkauḍî	5 Cowries
Gobardhan	Dung-made	Tinkauḍî	3 Cowries

In parts of Bihâr the same custom of sale exists, but in Terhût there is no custom, though the names are in existence, including, however, the even numbers, as Chhakkauḍî, 6 Cowries.

To this I would add from the Panjâb Chhadammî, 6 Mites, and Damṛî, Damṛiâ, a Mite. From the North-West Provinces Mr. Crooke has enabled me to add—

Bechaî	Sold	Sahtuâ	Cheap, (*sahtâ* = *sastâ*)
Chhadammî	6 Mites	Tinkauṛî	3 Cowries
Pachkauṛî	5 Cowries.		

* Page 28. Calcutta: Newman & Co., 1881.

In the Panjâb, also, the names Kauḍâ and Kauḍî, a Cowry, &c. exist, but not with reference to price; though a custom obtains of giving a child to a *faqîr*, and then begging it back as alms, whence—

Male.		*Female.*	
Khairâtî Khairâyatî	Alms.	Khairâtan	Alms

Again, in the Panjâb they weigh the child against grain, and give the grain to a sweeper as its price, whence—

Male.		*Female.*	
Chûhṛ Chûhṛâ Chûhṛiâ Chûhṛû	Sweeper, Scavenger	Chûhṛî	Sweeper

Also, the child is sometimes weighed against grain, and 9 times the weight of the grain with 9 four-ânâ pieces are given to a Brâhman as alms. Muḥammadans will even call in a Brâhman to take the alms on such occasions.

These names of Chûhṛ, &c., also sometimes arise from the allied custom of giving the child to a sweeper-woman to suckle. High-caste Hindûs sometimes from a similar feeling get Musalmân women to suckle these precious children.

Another custom was noted by Mr. Nârâyan Aiyangâr in Maisûr and Madras of placing rubbish from a dunghill in a sieve, and putting the child into it, whence—

Canarese;	Tippa,	Dunghill
Tamil;	Kuppai,	Dunghill

In the Panjâb the very similar custom obtains of putting a child into an old winnowing basket, or *chhajj*, with the house sweepings, and then dragging it out of the house into the yard attached whence—

Chhajjû	Winnowing basket
Ghasîṭâ Ghasîṭû *male* Ghasîṭî, *female*	Dragged

In the North-West Provinces Mr. Crooke says they drag the children about in baskets and give them names, as—

Chhâtariâ Chhitariâ	Old basket	Khaderâ Khaderû	Dragged

He also mentions the custom of burying the umbilical cord in the field boundary or embankment, or in a dung-pit, as a preventive from evil, whence—

Ghûraî	Dung-pit	Meṇḍû	Embankment

Another class of customs, which may be called the "Mutilating Customs," arises in this connection, and always with the idea of averting evil. Thus the mother cuts off a piece of the child's ear and eats it, whence—

Male.		*Female.*
Bûṛ Bûṛâ Bûṛû	Crop-eared	Bûṛân Crop-eared.

Again, the child's nose is pierced, and it is dressed up as a girl. This arises from the mother's vow to dress up her boy as a girl for from four to ten years. Sometimes the custom stops at piercing the nose, and giving the child an appropriate name, as—

Male.

Nathâ Nathan Nâthû Nathû Nathuâ	Nostril	Bulâqî Chhedâ Chhedî	Nose-ring Pierced

Female.

Nathî Natho Nâtho	Nostril

The notion conveyed in these mutilating customs is that unblemished or beautiful children are supposed to be the special victims of fairies, who walk off with them, and of demons, who possess them. There is a well-known tale told of Akbar, which turns on this superstition.*

The opposite custom of dressing up girls as boys and giving them boys' names also obtains, when several girls are born successively without a son and heir, in the hope that the next child will be a boy. Instances of such names in the Panjâb are Akkû, from âk, an *ascle-*

* See *Indian Antiquary*, vol. X., pp. 332-333.

piad, milky-plant, and Âsû, hope. The successive birth of daughters in Bengal gives rise also to opprobrious names for girls, as—

Ârnâ	No more	Ghairnâ	Despised
Chhî-chhî	Dirt	Khainto	Cessation*

Lastly, a child is dressed up by way of dedication, as a *faqîr* in honour of some saint. Especially is this the case at the Muharram, when the Musalmâns make a *faqîr* of the child for the nonce in honour of the Imâms, and hence the name, Faqîriâ.

Under the head of special customs, though differing from the above, come the following. In the Panjâb second wives, married on the death of former ones, have names akin to the opprobrious ones, each depending on a curious custom. The new wife on entering her husband's house for the first time carries on her head, if poor, a pot of water or milk, or a basket of vegetables; if rich, it is carried for her by a woman of the castes carrying on such occupations. The wife is henceforth called in the new household by the name suited to the special circumstances of the case. Thus—

Gujjrî	Cowherdess	Mehrî	Portress.
Mâlan	Gardener		

A class of names also arises in connection with surviving children, which partakes of the religious character. These are given in honour of some god or saint, to whom the child is dedicated, and hence comes one origin, of several, for such names as—

Devî Dâs	Servant of the Great Goddess
Gûgan	Dedicated to Gurû Guggâ
Gur Dâs	Servant of the Religious Teacher
Madârî	Dedicated to Shâh Madâr
Mâtâ Dîn	Servant of the Great Mother
Zâhiriâ	Dedicated to Zâhir Fîr, *i.e.*, to Gurû Guggâ

Mr. Crooke gives another origin for such names. The mothers of such children name them in honour of the gods or saints worshipped during pregnancy, whence such names for surviving children, as—

Male.

Bajrang†	Hanumân	Mahâdeo
Debî	Kâlkâ	Narsingh
Durgâ	Kanhâyyâ	Zâhiriâ§

* S. C. Bose, *Hindoos as they are*, p. 28.

† *i.e.*, Hanumân. This last is sometimes very curiously shortened into Hanû.

§ *i.e.*, Guggâ, see above.

Female.

Durganiâ	Pârbatî	Saraswatî
Lachhmî	Râdhâ	

Such children, too, bear special names of affection, in place of opprobrious ones, indicative of the extremely high value placed on them. Hence such names as—

Male.

Lâbhû	Acquired	Mahingâ	Expensive
Lâdhû	Desired	Milkhî	Property

And the many names turning on the roots meaning "life," as—

Male, 10.

Jîâ	Jînûṅ	Jîwan	Jûnâ
Jînâ	Jîûṛâ	Jîwanâ	
Jîndâ	Jîwâ	Jiwâyyâ	

Female, 8.

Jîâṅ	Jîndâṅ	Jînî	Jîwanî
Jînâṅ	Jîndo	Jîo	Jîwî

Lastly, there is a well-known personage in Ambâlâ City, named Maulvî Ghulâm Bhîk, who came by this extraordinary name thus. His parents had lost several children and vowed, that if the next child proved a boy, they would give it a humble name, in the hope that it might so survive, and that at the same time they would dedicate it to Sayyid Bhîk, an old saint of considerable local celebrity, whose tomb and shrine are at a village about 14 miles from Ambâlâ. When the boy was born he was accordingly dedicated to the saint, and named after him Ghulâm Bhîk, or the Slave of the Beggar, that being a very humble form of name.

Another curious source of names is accident of birth, either as to time or place. In the Census tables the names referring to time or place of birth form one per cent. of the whole. Instances are—

Time of Birth.

Bakrîdî Baqrâ'îdî	Born at the Baqar 'Îd.
Chetâ Chetî Chetû	Born in Chait (March-April)
'Idâ 'Ido Idû	Born at the 'Îd

Kakkṛû	Born in the cucumber season (June-July)
Maṇgalî	Born under Mars.
Sawârâ Sonwârâ	Born on Monday.

Place of Birth.

Jagâdhrî	Born at Jagâdhrî in the Ambâlâ District
Mâldî Singh	Born in Mâlwâ
Mûltân	Born at Multân
Nigâhî Nigâhiâ	Born at Nigâhâ, in the Ḍerâ Ghâzî Khân District the shrine of Sakhî Sarwar
Pahâṛî	Born in the Hills
Sâhdrâ	Born at Shâhdarâ, near Lâhor

In the same category we should place the numerous names connected with the word *nânak*, the mother's family, all meaning born at the *mother's* home.

Mr. Crooke says that names indicating the time of birth are very common in the North-West Provinces, and gives the following instances :—

Season of Birth.

Akâlî	Born in a famine year, (*akâl*)
Dojiâ	Born on the second day of the lunar fortnight, (*dûj* or *doj*)
Giârsiâ	Born on the eleventh day of the lunar fortnight, (*gyiras* or *ekâdshî*)
Pûrṇâ	Born at the full moon, (*pûrṇ-mâsî*)

Days of the Week.

Budhâ*	Born on Wednesday
Mangalâ	Born on Tuesday
Sanîcharâ	Born on Saturday

Months of the Year.

Baisâkhî	Born in April-May, (*Baisâkh*)
Bhadaiyâ	Born in August-September, (*Bhâdoṅ*)
Chetuâ	Born in March-April, (*Chait*)
Phâgunî	Born in January-February, (*Phâgun*)

The remainder of the names, or by far the largest portion, being 67 per cent. in the population, though derived primarily from

* I may here remark the Budhâ, Mercury, the ruler of Wednesday, is often confounded with Buddha in derivations. Thus the names Budhâ and Budh have quite a separate origin from Buddhâ and Buddh.

several sources, are really names indicating developed peculiarities of mind or body. They all appear to have a literal and an applied sense, and to have been invented for the more or less apt manner in which they express the latter. It would, of course, be going beyond the truth to say that an ordinary native in naming his son Bhaunṛâ Singh, or obviously Master Bumble-Bee, would necessarily imply thereby that he thought him a "rolling stone," though this would be its applied sense. Similarly Jugnî Râm, Firefly, implies weakness of will, and Dhânâ Mall, Rice-plant, indicates mediocrity. In the same way in England no man would reflect that he should name his daughter Matilda or Eliza, and *not* Maud or Alice, to be etymologically correct, nor do Europeans reflect on what is implied in James, Jacques, Jacob, Jacopi, Giacomo, all corresponding to the oriental Ya'qûb, or in John, Jean, Juan, Johann, Giovannî, which correspond to the Eastern Yaḥya.

The fact, however, of the natives being sometimes aware of the aptness of a name, and using a word to indicate a peculiarity, may be thus illustrated. I had a Newfoundland puppy, which, when born, was a fat round ball, though he grew into a rather thin lanky dog. My servants in his very early days promptly named him Modû,* from *moṭâ*, fat, and Modû he has remained all his days. In a fanciful story by Mrs. Steel, (Number 18 of the Panjâb Folklore Series in the *Indian Antiquary*), entitled "Little Ankle Bone," (*Giṭṭâ*), the hero calls himself in one place Giṭeṭâ Râm, obviously for the purpose of proclaiming himself to be what he really was, an ankle bone. There is further a well-known proverb which turns on the apt application of a name to its owner:—*Is daulat meṅ tîn nâm, Parsû, Parsâ, Paras Râm.* In life are three names, Parsû, Parsâ and Paras Râm, *i.e.*, a man is Parsû, in diminutive, while he is still poor and insignificant, becoming Parsâ as he gets on,—not insignificant any longer, but still to be familiarly addressed,—and finally he blossoms into Paras Râm in full, when he gathers riches and is a personage of importance. Similarly in one of Mrs. Steel's Folktales, (Folklore from Kashmîr, Number 5, *Indian Antiquary*), Little Fattû, the Weaver,

* Moṭâ = Moṭû = Moḍû = Modû. The û is diminutive, and the change from *ṭ* to *d* is noteworthy.

becomes Fatteh Khân, the General. And, again, in a tale I procured from the Murree (Maṛhi) Hills (Calcutta Review, vol. CL., pp. 276-280, 1882), the great Bikramâjît (Vikramâditya) converts himself into Bikrû, the Servant.

Here are other proverbs turning on the application of proper names.

(1) *Ab âyâ merâ* JIWÂYYÂ, *main karûngî thâyyâ thâyyâ.*

My Life (Jiwâyyâ) is coming now, and I shall dance for joy.

(2) *Âyâ merâ* NAWÂ NÂTH. *bhaṇṇe bartan, patte pâth.*

Here comes Master Novice, breaking the plates and making mud pies. This is said of a destructive child. The Novice, or new *jogî*, is made to do all kinds of menial work, and naturally does not at first do it well.

(3) *Ai merî* SARTÂJO, *karat nahîn kuchû kâjo.*

Ah, Miss Grandlady, that does no work. Said of an idle consequential girl.

(4) *Âî merî* NANHÎN, *par hâkhîn te hai anhîn.*

Miss Trot has come, but her eyes are blind. Said to a stupid girl in reproof, adverting to the fact that little children (*nanhî*) are not sharp, and are apt to run against corners.

(5) *Akhân te hai anhâ atte nâm* NAINSUKH.

Blind of the eyes and called Fine-Eyes.

Similarly I have a couplet in Persian playing on the name Hoshnâkî, which means clever, wide-awake, sensible.

Hoshnâkî râ cheh goyam? hosh n'est.
Kâr kardan go, magar ân josh n'est.

What shall I say to Hoshnâkî? he has no sense.
Set him to work and he shows no spirit.

To these may be added such phrases as the following which are used as "chaff":—

(1) *Yeh shakhs haqîqat meṅ Sûrij Partâpî hai, kyûnke usse tamâm duniyâ kâ fâeda pahunchtâ hai.* This person is indeed the Splendid Sun, as he benefits the whole world.

(2) *Chând Râm ism bâ musamma hai.* His name of Mr. Moon hits him off. Said of a black man.

(3) *Hân, bhâi, yeh nac Baingan kî larkâri hai; jo châhe, so khâe.*

Ah, brother, here is a fresh Brinjal, who likes can eat. *i.e.*, he is a man easily led.

The childish fondness of the native *literati* of playing upon words is well known to all readers of oriental literature, and such expressions as the above are considered clever even on the thousandth repetition, just as all *munshis* show genuine delight in the wit of the well-worn *bon mot*, "*dâl-fe-'ain karo*" (for *dafa' karo*), "dismiss him."

One *munshi* gave me a quantity of verses, exhibiting the meanings and senses of proper names, but as I more than suspect that he concocted them all himself, and that they are not folklore, I have relegated them to an Appendix, where they will be found with translations for the benefit of the curious.

To return to the derivation of names. In many cases mental qualities, habits of body, or outward personal peculiarities are directly indicated by proper names, as—

Chhajjâ*	Longbeard	Melâpân	Friendly
Kubbe Singh	Hunchback	Rog Lâl	Sickly
Lûlâ	Maimed	Sital Râm	Inoffensive
Magrâ Mall	Sulky		

But metaphorically almost any word in the language can be used to designate the idiosyncracies of human beings. In the table of Hindû names such metaphorical words are divided into 15 classes, *viz.*, words derived from those in use to describe—(1), Common Objects in daily and domestic life, (2) Heavenly Objects, (3) Animals, (4) Birds, (5) Reptiles, (6) Fish and Marine Animals, (7) Insects, (8) Trees, (9) Flowers, (10) Fruits, (11) Herbs, (12) Plants, (13) Precious Stones and Metals, (14) Trades, Professions and Occupations. There are besides a large quantity of words in use as names, which cannot be better classed than, as (15) Miscellaneous. Of such names are the following :—

Âg Singh	Fire	Gudṛî Lâl	Rag
Ajgarân	Pythoness	Gulâb Rai	Rose
Belî Râm	Creeper	Hiriâ	Diamond
Chândo	Moon	Hirno	Deer
Chirâghâ	Lamp	Imliâ	Tamarind
Chûhâ Singh	Rat	Jawâhir Lâl	Jewel

* This name is of quite different meaning and origin to the opprobrious name Chajjhâ, Winnowing-basket.

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Jugnâ	Firefly	Rûp Singh	Silver
Kachhwe Râm	Tortoise	Sadâsohâgâ	Shoe-flower
Mendkû	Frog	Saudâgar Mall	Merchant
Mirchî Mall	Pepper	Sukhdarshan	Amaryllis
Mornû	Pea-chick	Sûrijmukh	Sun-flower
Namolî	*Nîm*-leaf	Sûrij Bali	Strong Sun
Pissû Singh	Flea	Supârâ	Betel-nut
Râj Kânwar	Princess	Totâ Mall	Parrot

As above said, any kind of word will do for a name, and as instances may be given Ḍeorhâ from *ḍeṛh*, one and a half, and the well-known Sawâî or Sawâyyâ from *sawá*, one and a quarter, which has been rendered famous as being the name or title of the celebrated royal astronomer of the last century, Râjâ Jai Singh Sawâî of Âmber and founder of Jaipûr. It was deliberately given him as indicating him to be "a man and a quarter," and something beyond the usual run of mortals. Similarly curious are such names as Ḥisâbâ, Computation, Gharz Singh, Necessity, Shitâbû, Quickly, Ṭikkâ, the *ṭîkâ* mark on the forehead, and Alfu or Alfî, from the letter Alîf.*

Position in life is sometimes indicated by a name; *e.g.*, only sons are called Chirâghâ, Lamp (of the house), Gulâbû, Rose, Jugnâ, Firefly, Sukhdarshan, Fair to see (amaryllis), Ṭikkâ, Heir. Of such import, too, are the majority of opprobrious names indicating, as has been above shown, that the child so called is the survivor, or rather the successor, of several deceased infant children. Such names, also, for second or subsequent wives as Mâlan and Gujjrî, as above explained, indicate the position of the bearers in the family.

The complementary additions to names give rise themselves to a numerous class of separate names, numbering as many as 5 per cent. in the Census table. Specimens are—

Male.

Bakhshâ	Dâsâ	Nandâ	Ratnâ
Bansî	Dayyâ	Nandî	Sâhû
Bhagtû	Dînâ	Nandû	Sâhûn
Bhânâ	Dittâ	Nâthû	Sant
Bîrâ	Jassû	Parshâdî	Santâ
Bîrû	Karnâ	Partâp	Santû
Chandû	Lâlû	Partâpâ	Sarnâ
Charnâ	Nand	Rai	Sukhiâ

* Compare, "I am Alpha and Omega," *Revelation* i. 8, 11; xxi. 6; xxii 13.

Female.

Bakhshâṅ	Bîrvî	Kaṅwar	Rakhî
Bakhshî	Chandî	Karno	Sainî
Bakhsho	Chando	Lâlâṅ	Santî
Bansâṅ	Dînî	Nandî	Sarnî
Birâṅ	Gyânî	Nando	Sarno
Bîrî	Gyâno	Nâtho	Sukhî
Bîro	Jasso	Partâpî	

Among metaphorical words must be included those of Persian and Arabic origin, and one such at least I can recal, which is of Turkî descent, *viz.*, Bulâqî, nose-ring. But this, as before explained, is an opprobrious name arising from a birth custom. It is found compounded with Shâh, Khâṅ, Rai and Chand. In Indian history many Turkî names, as was inevitable, have occurred, such as Arslân, Lion, Kai, Great King, Khilij, Sword, Tagîn, Warrior, Taghrul, Falcon, Tash, Stone. But none of these have found their way into the nomenclature of the populace, and need not be considered here.

The following is a list of some of the names having Arabic and Persian derivations not directly attributable to the influence of the Muḥammadan religion :—

Arabic, masculine.

Aḥsân Aḥsânû Aḥsânû	*aḥsân*, obliging	Ḥukm Ḥukmû Ḥukmû	*ḥukm*, power
Fattâ Fatteḥ Fattû	*fatteḥ*, victory	Jawâhir Jawâhirû Jawâhirû	*janhar*, plu., *jawâhir*, jewel
Garj Garjû Garjû Gharz	*gharz*, necessity	Khazân Khazânû Khazânû	*khazâna*, treasury
Ḥisâb Ḥisâbû Ḥisâbû	*ḥisâb*, computation		

Arabic, feminine.

Aḥsâno	*aḥsân*	Ḥukmo	*ḥukm*
Fattâṅ Fatto	*fatteḥ*	Jawâhirâṅ Jawâhiro	*janhar*, plu., *jawâhir*
Garjo	*gharz*	Khazânâṅ Khazâno	*khazâna*
Ḥisâbo	*ḥisâb*		

Persian, masculine.

Bâdâm Badâmâ Badâmû	*bâdâm,* almond
Bahâdur Bahadûrâ Bahâdurû	*bahâdur,* brave
Bargâ Bargû	*barg,* leaf
Buland Bulandâ Bulandû	*buland,* tall
Chirâgh Chirâghâ Chirâghû	*chirâgh,* lamp
Diler Dilerâ Dilerû	*diler,* brave
Gandamâ Gandamû	*gandam,* wheat
Ganj Ganjâ Ganjû	*ganj,* treasury
Gulâb Gulâbâ Gulâbû	*gulâb,* rose
Himmat Himtû	*himmat,* courage
Hoshiârâ Hoshiârî Hoshiârû	*hoshiâr.* careful
Mâhtâb Mâhtâbâ Mâhtâbû	*mâhtâb,* moon
Mohar Moharâ Moharû	*mohar,* seal
Saudâgar	*saudâgar,* merchant
Sher Sherâ Shernû	*sher,* tiger
Shikkar Shikkrâ Shikkrû	*shikra,* sparrow-hawk
Shitâb Shitâbâ Shitâbû	*shitâb,* quickly
Sipâhî Sipâhû	*sipâhî,* soldier
Surkh Surkhâ Surkhû	*surkh,* red

Persian, feminine.

Badâmâ Badâmoń	*bâdâm*
Bahâdur Bahâdurâń	*bahâdur*
Bargâń Bargo	*barg*
Bulando	*buland*
Chirâgho	*chirâgh*
Dilerâń Dilero	*diler*
Gandamâń	*gandam*
Ganjo	*ganj*
Gulâbâń Gulâbî Gulâbo	*gulâb*
Himtân Himto	*himmat*
Hoshiârî	*hoshiâr*
Mâhtâbo	*mâhtâb*
Moharo	*mohar*
Saudâgarnî	*saudâgar*
Shernî	*sher*
Shikkrâń Shikkro	*shikra*
Shitâbâń Shitâbo	*shitâb*
Sipâhan	*sipâhî*
Surkhâń Surkho	*surkh*

In the table of Hindû names an attempt has been made to show the applied sense as well as the literal and direct meaning of the words used, though to do so is to tread on difficult and dangerous ground. First attempts, indeed, are pretty sure to fail to a considerable extent, and no certainty can be reached on such points until the subject has been well threshed out. I do not put forth my derivations as being anything more than first attempts. Instances are very numerous of more than one origin for a name, and consequently of its being used in more than one sense, and from more than one reason. These should be borne in mind to keep one careful before finally accepting a derivation, especially as native information on the subject of etymology is very apt to be incorrect and illusive, that form of study not being as yet scientifically understood by the native *literati*.

Two prominent cases of this occurred in the discussion in the *Indian Antiquary*, and are well worth notice here, and indeed call for the attention of all students of the subject. Dr. Mitra in the *Indian Antiquary* and the Bâbû, author of *The Hindoos as they are*, at page 28 of his book, both give Gobardhan, Dung-made, as an opprobrious name. It admits of that etymology and is so used, but it can also be derived from Govardhaṇa, the mountain in Bindraban, (Vṛindâvaṇa), of classical fame, and is used in Bihâr and the Panjâb as a religious name. *E.g.*, Gobardhan and Gordhan Dâs, common names in the Panjâb, and the Maithilî name Gobardhan. Again, Chhajjû is found as an opprobrious name arising from a birth custom, and means a winnowing basket, but Chhajjû and Chhajjâ Singh, also existing widely in the Panjâb have, to a Sikh especially, the highly honourable signification of Long-beard. From the tables, I would mention here, among many others, the following :—

Names of Multiple Derivation.

Name.	*Derivation.*
Ambâ	(1) Hindî ; âm, ambâ, a mangoe
	(2) Sanskṛit ; Ambâ, the Mother
Belâ	(1) bel, a creeper
	(2) belâ, a jasmine
Birjâ, Bîrjâ	(1) Hindî ; Braj, Kishṇ's home
	(2) Panjâbî ; bîrjâ, resin
Buddhâ, Budhâ.....	(1) buddh, wisdom
	(2) Budh, Wednesday

Name.	*Derivation.*
Buḍhâ, Bûṛ, Bûṛâ, Bûṛhâ...	(1) Hindî; bûṛ, crop-eared
	(2) Panjâbî; bûṛh, a gulp
	(3) Hindî, buḍhâ, an old man
Chetâ	(1) Chait, March-April
	(2) chetâ, memory
Dûtâ	(1) dût, an angel
	(2) dût, a spy
Ganjâ	(1) Persian; ganj, a treasury
	(2) Hindî; ganjâ, bald
Garjâ	(1) Arabic; gharz, necessity
	(2) Hindî; garajnâ, to thunder
Geṇḍa, Gendâ	(1) gend, a ball
	(2) geṇḍâ, rhinoceros, elephant
	(3) gendâ, marigold
Itwârî	(1) Hindî; Itwâr, Sunday
	(2) Arabic; a'itbâr, trustworthy
Jagtâ, Jugtâ	(1) jagat, the world
	(2) jugat, dexterity
Khaṛkâ	(1) khaṛak, rattle, noise
	(2) khaṛak, thunder and lightning
Machal, Machhar, Machhlâ	(1) Machh (Matsyâ), the Fish Avatâra
	(2) machal, sulky
	(3) machar, mosquito
Mangalâ, Mangalî	(1) Mangal, Tuesday
	(2) mangal, holiday
	(3) Mangalâ, Mars.
Maggrâ, Magrâ, Makṛâ ...	(1) maggar, alligator
	(2) magrâ, sulky
	(3) makaṛ, spider
Motî, Motiyâ.....	(1) motî, pearl
	(2) motiyâ, jasmine
Pîpal, Pîplâ	(1) Pîpal, the *pîpal* tree
	(2) pîpal, the long pepper
Rûpâ	(1) rûp, beauty
	(2) rûpâ, silver
Sewâ	(1) Persian; seb, apple
	(2) Hindî; sewâ, worship
Shakkrâ, Shikkrâ.....	(1) Persian; shikra, sparrow-hawk
	(2) Hindî; shakar, sugar
Sîtal	(1) sîtal, quiet
	(2) sîtlâ, small-pox

CHAPTER IV.

So far we have been dealing chiefly with Hindû's names. Let us now turn our attention to those of Muḥammadans. The subject has been extensively worked by native 'Arab writers and by several scholars in Europe, mainly from the Arabic point of view. A *resumé* of their works is to be found in the articles of Sir T. E. Colebrooke in the Journal of the Royal Asiatic Society.* From these chiefly are taken the following remarks on the abstract principles of Muḥammadan nomenclature, which are here enumerated with a view to showing how far they have affected the names of Muḥammadan peasants in our Eastern Panjâbî villages.

It should be noted here that no difference has been made throughout this enquiry between the names of Sunîs and Shî'as, because in practise there is none in India. Shî'as of the educated classes often suffix the names of the Imams, as 'Ali, Ḥassan, Ḥussain, &c., to their ordinary names in order to show their creed, but names so compounded are as often used by Indian Sunîs also; and among the poor and uneducated, when they happen to be Shî'as which is rare, there is no difference in nomenclature whatever.

A Muḥammadan's proper name throughout the oriental world is called (1) his *'alam*,† as Aḥmad, 'Ali, Yaḥya.

Besides this, individuals can bear some or all of the following:—

(2) the *kunya*, name of relationship, as Abûl' Abbâs, the father of 'Abbâs; Ibn Muḥammad, the son of Muḥammad.

(3) the *laqab*, honorary title, as Ar-Rashîd, the guide; Ash-Shafî, the noble; Al-Manṣûr, the defended of God.

(4) the *ansâb*, names of denomination, as Mariam Kubtiya, Mary the Copt: Salîm Chishtî, Salîm the Chishtî.

(5) the *'alâma*, royal title, as An-Nâsiru'llah, the helper of God.

* New Series, vol. XI., pp. 171-237; vol. XII., pp. 237-280.

† I transliterate the Arabic words according to their orthography and pronunciation in India.

(6) the *'anwân*, title of honour, as Ḥujjatu'l-Islâm, the testimony of Islâm.

(7) the *takhallus*, *nom-de-plume*, as Ḥâfiz, Nazîr, Saudâ, Wassâf.

Of these, the *'alâma* and the *'anwân* are difficult to distinguish from the *laqab*, and the former of these by the necessity of the case could never be borne by a peasant, nor practically could the latter. The *ansâb* and the *takhallus* are naturally outside the scope of peasant nomenclature, nor could the *kunya* be used as such in India, where the *waldîyat*, or system of naming by relationship, is so different. We have then to fall back on the *'alam* and the *laqab*, whence to derive our village Musalmân names.

Among the 'Arabs the proper names are divided into pre-Islamite and post-Islamite, the latter after Muḥammad's time practically ousting the former. In India the Musalmâns, of course, in borrowing Arabic names take only those connected with their adopted religion, *i.e.*, the post-Islamite names, which were originally restricted to the names of the saintly heroes connected with their new faith, and those of the Hebrew patriarchs and prophets named in the Qurân. These were not long in ceasing to be distinctive, and hence arose the necessity for additions.

From the first source of sacred names came such names as Muḥammad, 'Ali, Mustafa', Ḥassan, Ḥussain, 'Abdallah, Aḥmad, Maḥmûd, 'Umar and so on. The following list will be found to fairly exhaust the real Arabic proper names from this source :—

Post- Islamite Names.

'Abaid	little servant	Asad	*Leo*
'Abbâs	stern	Badr	full moon
'Abdallah	Muḥammad's father	Fazl	excellent
'Abdu'l-Mutâlib	Muḥammad's uncle	Fihr	weak
		Ghâlib	conqueror
Abû Baqr	(?) the father of the damsel	Ḥabîb	friend
		Ḥaidar	lion
Abû Tâlib	'Ali's father	Ḥâkim	ruler
Aḥmad	most praised	Ḥakîm	doctor
Akram	honour	Ḥamal	sheep
'Ali	exalted	Ḥamîd	laudable
'Amrû	life	Ḥamza	sorrel eater
'Aqrab	*Scorpio*	Ḥassan	beautiful

Hâshim	bread breaker	Sa'id	happiness
Himyar	red	Sadîq	pure
Hukm	wisdom	Salam	peace
Hussain	little beauty	Salâm	peace
Imrân	long-lived	Salîm	peace
Islâm	faith	Sheba	grey-haired
Ja'fir	little stream	Sinân	spear-point
Khâlid	(?) endurance	Suhel	*Canopus*
Khârij	foreigner	Sulimân	peace
Mahmûd	praised	Tahir	pure
Mâlik	master	'Umar	bright
Mazar	white	'Usmân	serpent
Muhammad	praised	Wahhâb	giver
Na'amân	(?) red	Wâlid	parent
Nazar	bright	Zahar	little blossom
Qâsim	divided	Zohra	flower, *Venus*
Sa'ad	happiness	Zuber	strong

Arising from the second source of saintly names may be mentioned the following:—

Hebrew Patriarchal Names.

Âdam	Adam	Oser	Ezra
'Ayûb	Job	Qârûn	Korah
Dâûd	David	Salîh	———
Hârûn	Aaron	Sâm	Shem
Hûd	Heber	Sha'îb	Jethro
Ibrâhîm	Abraham	Shamu'îl	Samuel
Idrîs	Enoch	Shît	Seth
Iliâs	Elias	Sulimân	Solomon
Ilîsa'	Elisha	Sulkafal	Ezekiel
'Îs	Esau	Tâlût	Saul
'Îsâ	Jesus	Yahya	John
Ishâq	Isaac	Yanîs	Jonas
Isma'îl	Ishmael	Ya'qûb	Jacob
Lâm	Lamech	Yâsîn	Pharaoh
Lût	Lot	Yûsaf	Joseph
Mûsa	Moses	Zakarîa	Zachariah
Nuh	Noah		

To these must be added the well-known Iskandar (or Sikandar) Zu'l-karnain, Alexander the Great.

There is, however, a third source of real Muhammadan proper names to be found in the "Most Comely Names of God," combined

with the word *'abd*, servant. As a matter of fact, all the names of God cannot be in use, and only the better known ones are put under contribution. Some, however, are very common, and of these the following are examples :—

'Abdu'l-'Azîz	Servant	of the	All Honoured
'Abdu'l-Ghafûr	,,	,,	All Forgiving
'Abdu'l-Ghanî	,,	,,	Ever Abiding
'Abdu'l-Ḥâmid	,,	,,	All Praiseworthy
'Abdu'l-Karîm	,,	,,	All Gracious
'Abdu'llah*	,,	,,	God
'Abdu'l-Latîf	,,	,,	All Gracious
'Abdu'l-Majîd	,,	,,	All Worthy
'Abdu'l-Qâdir	,,	,,	Almighty
'Abdu'l-Waḥḥâb	,,	,,	All Bountiful
'Abdu'r-Raḥîm	,,	,,	All Pitiful
'Abdu'r-Raḥmân	,,	,,	All Merciful
'Abdu'r-Razzâq	,,	,,	Bread Giver
'Abdu'sh-Shukûr	,,	,,	All Requiting
'Abdu's-Sattâr	,,	,,	All Concealing

To these may be added similar names connected with the Prophet, 'Ali, Ḥasan and Ḥussain especially, and religion generally, as—

'Abdu'n-Nabbî	Servant of the Prophet
'Abdu'r-Rasûl	Servant of the Prophet
'Ali Kulî	Servant of 'Ali
'Alimu'llah	Learned in God
'Âtâ Muḥammad	Gift of Muḥammad
Banda 'Ali	Slave of 'Ali
Faiz 'Ali	Grace of 'Ali
Faiz Bakhsh	Given by grace (of 'Ali)
Fayyâz 'Ali	Grace of 'Ali
Ghulâm Ḥaidar	Slave of the Lion ('Ali)
Ghulâm Ḥussain	Slave of Ḥussain
Ghulâm Muḥammad	Slave of Muḥammad
Ḥafîzu'llah	Protected by God
Ḥaidar 'Ali	Lion of 'Ali
Ḥaidar Bakhsh	Given by the Lion ('Ali)
Ḥasnain Nawâz	Cherished by the Ḥassans (Ḥassan and Ḥussain)

* From this comes a queer common abbreviated Indian name 'Abdûl, with which compare Faizul for Faizu'l-anwâr, Distributor of grace, a title of 'Ali. Another similar common Hindû abbreviation, showing complete ignorance of the derivation of the name abbreviated, is Hanû for Hanumân

Karîmu'llah	Blessed of God
Lutfu'llah	Delight of God
Murâd 'Ali	Will of 'Ali
Murtaza' 'Ali	Approved of 'Ali
Nûr 'Ali	Light of 'Ali
Qudratu'llah	Power of God
Raḥmatu'llah	Mercy of God
Sher 'Ali	Lion of 'Ali
Yâr Muḥammad	Friend of Muḥammad

Such proper names as these are hard to distinguish from the *alqâb*, or honorary titles. Sir T. E. Colebrooke classed them among the *'alam*, as they were really used as such by the Arabs themselves at all times, whereas the true *laqab* is a mere honorary title, and could not in many cases have been borne by the owners in their lifetime. For instance—

'Ali Al-murtazâ	'Ali, the approved, applied to 'Ali
Asadu'llah	The Lion of God, applied to 'Ali
Faizu'l-anwâr	Distributor of Grace, applied to 'Ali
Ḥabîbu'llah	Friend of God, applied to 'Ali
Khalîlu'llah	Friend of God, applied to Abraham
Rasûlu'llah	Prophet of God, applied to Muḥammad
Safîu'llah	Pure in God, applied to Adam
Sayyidatu'n-nissâ	Princess of women, applied to Fâtima
Sidqu'llah	True in God, applied to Joseph

Among true *alqâb* well known in history may be mentioned those of the Abbaside Khalîfas, as Abû Ja'fir Al-Mansûr, Mûsa Al-Hâdî, Hârûn Ar-Rashîd; and those of the twelve Imâms. I give here a list of the Imâms, each with his *'alam* and *laqab*, so as to show the use of these two classes of names the more clearly—

1 (*a*) 'Ali (*l*) Al-murtaza', the approved
2 (*a*) Ḥassan (*l*) Al-imâm, the successor
3 (*a*) Ḥussain (*l*) Ash-shahîd, the martyr
4 (*a*) 'Ali (*l*) Az-zainu'l-'âbadîn, the ornament of the servants of God.
5 (*a*) Muḥammad (*l*) Al-bâqar, the abounding in knowledge
6 (*a*) Ja'fir (*l*) As-sâdiq, the true
7 (*a*) Mûsa (*l*) Al-kâzim, the gentle
8 (*a*) 'Ali Mûsa (*l*) Ar-razâ, the contented
9 (*a*) Muḥammad (*l*) At-taqî, the God-fearing

10 (*a*) 'Alî (*l*) An-naqî, the pure.
11 (*a*) Ḥassan (*l*) Al-'askarî, the faithful
12 (*a*) Muḥammad (*l*) Al-mahdî, the dedicated

In Mediæval Asia a sort of rage for vain titles sprang up and gave rise to a marvellous multiplication of honorary distinctions, which, however, hardly affect Indian village names, though their presence in the names of Indian Musalmân princes and nobles is common enough to the present day. They are, too, frequently extended to Hindûs, *e.g.*, Amiru'l-'ulamâ-wal-fazalâ, Prince of the Wise and Learned, the official title not long ago bestowed on Sirdâr 'Atar Singh of Bhadaur. Witness, also, three titles borne by Sikh Chieftains, given here as specimens of what such were during the later years of the Sikh rule in the Panjâb. In 1837 Mahârâjâ Ranjît Singh gave the following title to Sirdâr 'Atar Singh Sindhâiwâliâ, *viz.*, Ujjal-dîdâr, Nirmal-budh, Sirdâr-bâ-waqâr, Qaisaru'l-iqtidâr, Sarwar-i-giroh-i-nâmdâr, Â'lâ-tabâ'î, Shujâ'u'ddaulâ, Sirdâr 'Atar Singh, Shamsher-i-jang Bahâdur, the meaning of which is the Bright of Countenance and the Clear of Intellect, the honoured Sirdâr, the Lord of Power and Chief of the Company of the Famous, the High-minded Warrior of the State, Sirdâr 'Atar Singh, the Brave Sword of the State. In the same year he gave this hero's brother, Sirdâr Lahnâ Singh Sindhâiwâliâ, the title of Ujjal-dîdâr, Nirmal-budh, Sirdâr-bâ-waqâr, Sirdâr Lahnâ Singh, Sindhâiwâliâ, Bahâdur. On 26th November 1842, Ranjît Singh's successor, Mahârâjâ Sher Singh, gave to Râjâ Tej Singh the following title Ujjal-dîdâr, Nirmal-budh, Mubâshiru'l-mulk, Samsâmu'ddaulâ, Râjâ Tej Singh, Sâlâr Safdar-jang, Râjâ Siâlkoṭ, which means the Bright of Countenance and the Clear of Intellect, the Ornament of the Land and the Strong Sword of the State, Râjâ Tej Singh, the Brave Leader of War, the Râjâ of Siâlkoṭ.*

This species of *alqâb* ends usually in *dîn*, faith, and *daula*, state, and the names are sometimes compounded with *zû*, possessor. It is not difficult to recal some such names, as—

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* See Griffin's, *Panjâb Chiefs*. Lahore. 1865, pp. 18 and 42.

With Dîn.

Bahâu'ddîn	Splendour of the faith
Fakhru'ddîn	Glory of the faith
Mu'izzu'ddîn	Honour of the faith
Nâsiru'ddîn	Defender of the faith
Nûru'ddîn	Light of the faith
Qamaru'ddîn	Moon of the faith
Shamsu'ddîn	Sun of the faith
Walîu'ddîn	Lord of the faith

With Daula.

Ghiâsu'ddaula	Assistant of the State
Ruknu'ddaula	Pillar of the State
Sa'adu'ddaula	Happiness of the State
Saifu'ddaula	Sword of the State
Sharfu'ddaula	Noble of the State

Compounded with *zû* two well known names rise before the mind. Zû'l-karnain, the Two-horned, the celebrated epithet of Alexander the Great, and Zû'l-fikâr, the Spined, the equally renowned epithet of Muḥammad's sword, and now not an uncommon proper name. Many more could be added, but they are not in common use.

To these customs and times we must attribute such high-flown nonsense in the matter of titles, still unfortunately in use, as—

Amîru'l-'âlam	Prince of the world
Amîru'l-mûminîn	Commander of the faithful
Ashrafu'l-ashrâf	Noblest of the noble
Kâfîu'l-kufât	Perfect of the perfect
Shamsu'l-ma'âlî	Sun of the heights

I have dwelt thus at length on the *'alam* and *laqab*, as generally used, because from them are derived all the names of ordinary Musalmâns in India, which are due to religious influences, and have not an Indian origin like those of their Hindû neighbours. An examination of the Muḥammadan names in the Census table shows that about half, or 48 per cent., of them are of religious, *i.e.*, of Arabic or foreign origin, and that the remainder, or 52 per cent., differ in no way from those of Hindûs. The actual figures are that

out of 323 Muḥammadan names 155 are of religious origin, and 168 are similar to those of Hindûs. Even of the religious Muḥammadan names only about half are directly religious in form, *viz.*, 71 out of 155, or 23 per cent. of the entire list of the Muḥammadan names. The remainder of these religious names, or 77 per cent. of the whole list, are Hindûized, *i.e.*, Hindû in form even when not so in origin. The direct religious names found in the table, and given here to show what kind of names are chosen as a rule, are as follows :—

Names of direct religious origin.

'Abdu'l-Karîm	Ḥâkim	Murâd Bakhsh
'Abdu'llah Shah	Ḥâkim 'Ali	Nabbî Bakhsh
'Âesha	Ḥalîm	Najabu'ddîn
Aḥmad	Ḥalîma	Nawâzish
Aḥmad 'Ali	Ḥâmid	Nazar Begam
'Ali Bakhsh	Ḥashmat	Niáz
'Ali Muḥammad	Ḥassan	Nizâmu'ddîn
'Ali Nawâz	Ilâhî Bakhsh	Nûr Muḥammad
Allah Bakhsh	Imâm Bakhsh	Pîr Bakhsh
Allahdîn	Jân Muḥammad	Qâdir
Amîr Bakhsh	Karam Bakhsh	Qâdir Bakhsh
Amîru'ddîn	Karîm Bakhsh	Qâdir Nawâz
'Âtâ Muḥammad	Khudâ Bakhsh	Rahîm Bakhsh
'Âzima	Makhdûm	Rahîmu'ddîn
'Azîma	Mariam	Raḥmat
'Azîz Khân	Maullâ Bakhsh	Raḥmatu'llah
Bâqar	Mihr 'Ali	Ramzân
Barkat	Mîrân Bakhsh	Sâbar
Bo 'Ali	Muḥammad 'Ali	Sâdiq
Bo 'Ali Bakhsh	Muḥammad Bakhsh	Sadr
Fahîma	Muḥammad Ḥussain	'Umardrâz
Farîd	Muḥammad Mustaqîm	'Uzma
Ghulâm Ḥussain	Mumtâz Begam	Walî Muḥammad
Ghulâm Nabbî	Murâd	

By Hindûized names are meant those that take the regular Hindû terminations. These are very numerous, and a long list is given here to show how the Arabic (and Persian) words are affected in form by being twisted into a Hindû shape :—

Hindûized names.

Indian form.	*Original form.*	*Indian form.*	*Original form.*
'Aishâṅ	'Âesha	Muḥammadâ	Muḥammad
Aḥmadâ	Aḥmad	Muḥammaddîâ	
'Aliâ	'Ali	Muḥammadî	
Allahdî	Allah	Muḥammadû	
Allahdîâ		Nabbiâ	Nabbî
Amîran	Amîr	Nabbû	
Amîro		Najîban	Najîb
'Âzimân	'Âzîm	Najîsan	Najîs
'Azîman		Nasîban	Nasîb
'Azîzan	'Azîz	Nûrâ	Nûr
Barkatâ	Barkat	Nûrâṅ	
Dînâ	Dîn	Nûrî	
Dînî		Nûrû	
Ḥâfizan	Ḥâfiz	Pîrdîâ	Pîr
Ḥâjo	Ḥâjî	Pîro	
Ḥâkiman	Ḥâkim	Pîroṅ	
Ḥasnâ	Ḥassan	Pîrû	
Ḥasnî		Raḥîmâ	Raḥîm
Ḥemâ	Ḥem	Raḥîman	
Ḥemû		Raḥîmû	
Ḥemûṅ		Raḥîmûṅ	
Ḥussainî	Ḥussain	Raḥmû	Raḥam
Ḥussainû		Razâwâ	Razâ
'Îdo	'Îd	Sadîqâṅ	Sadîq
'Îdû		Sâdo	Sa'ad
Ilâhiâ	Ilâhî	Salîman	Salîm
Karîman	Karîm	Sayyidâ	Sayyid
Karîmûṅ		Sayyidî	
Karmâ	Karam	Shabban	Shabb
Majîdâṅ	Majîd	Shabbo	
Mâmâṅ	Imâm	Sharfâṅ	Sharf
Mâmûṅ		'Umrî	'Umar
Maullâdîâ	Maullâ	Wazîrâ	Wazîr
Mihrâ	Mihr	Wazîrâṅ	
Mihrâṅ		Wazîro	
Mihrû		Yârâ	Yâr
		Yârû	

It is to be further observed that out of a total of 1,067 names in the Census table 196, or about 18 per cent., are used as common to Hindûs and Musalmâns, and that all of these are practically of

Hindû origin. This shows clearly how largely the Indian village Muḥammadans indent on their Hindû neighbours for their proper names, and how little in this respect they carry out the customs of their adopted religion. The following is a list of such names, which it is worth while examining further :—

Names common to Hindûs and Musalmâns.

Bahâdur	Chandû	Gulâb	Kâlû	Mûlî	Râjâṅ
Bahâdurâ	Chhiṭṭar	Gulâbâ	Khairâtan	Mûlo	Râjî
Bakhshâ	Chhiṭṭrû	Gulâbî	Khairâtî	Mûnî	Râjo
Bakhshan	Chhoṭâ	Hîrâ	Kûkî	Munnî	Râjû
Bakhshî	Chhoṭî	Hîrî	Kûṛâ	Munniâ	Sâḥbâ
Bakhsho	Chhoṭo	Hîro	Lâḍî	Nâckâ	Sâḥbâṅ
Bârû	Chhoṭû	Hîrû	Laḍo	Nâckâṅ	Saḥbî
Bhâgâṅ	Chhûnî	Jân	Lâl	Nânak	Sâḥbo
Bhâgî	Chhunwâ	Jânan	Lâlû	Nânan	Sâḥbû
Bhâgo	Chûhṛâ	Jauhrî	Mânâ	Nanhâ	Saunḍâ
Bhâgû	Chûhṛî	Jauhrâ	Mânan	Nanhe	Saundhâ
Bhûṛâ	Chûhṛiâ	Jânî	Mangal	Nanhî	Saundhî
Bhûṛî	Chûhṛû	Jâno	Mangalâ	Nanhû	Saunḍî
Bhûṛo	Dhûlâ	Jhaṇḍâ	Mangalâṅ	Nânkâ	Sebî
Bhûṛû	Dhûlû	Jhaṇḍî	Mangalî	Nânkî	Sebo
Bîrâ	Dhuṇḍâṅ	Jhaṇḍo	Mangalo	Nânkû	Shâdî
Bîran	Dûlâ	Jhaṇḍû	Mangalû	Nâno	Shâhzâdâ
Bîrî	Dûle	Jîâ	Mango	Nânoṅ	Shâhzâdî
Bîro	Dûlî	Jîâṅ	Mangû	Nânû	Sukhî
Bîrû	Duliâ	Jînâ	Mânî	Nânûṅ	Tâbo
Bissî	Dusaundan	Jînâṅ	Mâno	Nathâ	Tâbû
Bisso	Dusaundhâ	Jîndâ	Mânûṅ	Nathan	Tol
Bissû	Dusaundhan	Jîndâṅ	Mâṛâ	Nathî	Tullâ
Buddho	Dusaundhî	Jîndo	Mâṛî	Nathuâ	Tullî
Buddhû	Fattâ	Jînî	Mâṛû	Natho	Uḍî
Bûjâ	Fattiâ	Jînûṅ	Mihrâ	Nâtho	Uḍiâ
Bûjî	Fattû	Jîo	Mihrâṅ	Nathû	'Umdâ
Bûlâ	Gamânan	Jîwan	Mihriâ	Nâthûṅ	'Umdâṅ
Bûlî	Gamânî	Jîwanâ	Mihro	Pîrdiâ	Wazîrâ
Chandâ	Ghasîṭâ	Jîwanî	Mihrû	Pîro	Wazîran
Chandan	Ghasîṭî	Jumman	Motî	Pîroṅ	Wazîro
Chandî	Ghasîṭû	Jummanî	Mûlâ	Pîrûṅ	
Chando	Gauharî	Kallû	Mûlak	Râjâ	

Before remarking further on these mixed or common names I will instance the following found in the table as belonging *only* to Musalmâns, but obviously of *Hindû* origin :—

Hindû names of Musalmâns.

Baghaṛ	Gâgâṅ	Hastâ	Nonâ	Sandlo
Bhaisbâṅ	Gâmo	Jammûṅ	Oṛî	Sardârâ
Bhekhî	Ghissâ	Kâḍû	Rânî	Sarwan
Bhûkhâ	Gondal	Kahndal	Rânjhâ	Sîhniâṅ
Bhunnî	Gûnâ	Kanyâṅ	Râso	Suhânî

The points to be observed in the above lists are, that in them are to be found the following opprobrious names derived only from certain *Indian* customs, as above explained :—

Bhûṛâ	Ghasîṭâ	Khairâtan	Mûlâ
Chhiṭṭar	Kâḍû	Kûṛâ	Nathû
Chûhṛâ	Kallû	Mahingâ	

And that in them are included such thoroughly Hindû names, as—

Bhâgâ	fate	Kanyâṅ	maiden
Bîrâ	warrior	Nânak	mother's home
Bissî	Vishṇu	Nanhâ	darling
Chandâ	moon	Nânû	mother's home
Jhaṇḍâ	standard	Râjâ	king

I would further illustrate this Hindûization, as it were, by educing the fact that a Muḥammadan, the father of a *Chaudhrî*, in Ambâlâ, is called variously Gangâ Râm, Gangnâ and Gangû, which is Hindûism with a vengeance! Even high up in society is to be found the same tendency among Musalmân Râjpûts. *E. g.*, such curious mixtures as Râjâ Jahândâd Khâṅ, Râo Sarfarâz Khâṅ, Rai Iliâs Khâṅ, Shekh Nânak Bakhsh, Maulvî Ghulâm Bhîk,* with which, however, may be compared Mîâṅ Sukhdarshan Singh, and also Ḥasnû and similar Islamite names among Hindûs.

From these facts alone, it is plain, were it not so from many others, that the Muḥammadans of the lower sort do not differ in their customs from their Hindû neighbours. They have not, in fact, by changing their religion, changed the deeply-rooted habits or notions of centuries of previous Hindûism. As a matter of fact, Muḥammadans have the same ideas about naming children as the Hindûs entertain, as will be shown hereafter.

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* They exist also in Bengal; see Hunter, *Annals of Rural Bengal*, Appendix, pp. 447-9.

From the above remarks it will have been seen, that in a Panjâbî village the names of Musalmâns, as a whole, very largely partake of the nature of the surrounding Hindû nomenclature, and that only in a small degree are the orthodox methods of forming Muḥammadan proper names observed, and, where they are observed, the *'alam* and the *laqab* are the forms adopted.

Before closing the observations on Muḥammadan names a few special notes are necessary on those of females. It will have been already observed that in the main these show all the characteristics of the male names, and all that need be done here is to account for those that have a special origin in the Muḥammadan religion. These are very limited in number, being mostly confined to the names of Muḥammad's female relatives. Some, however, refer to the pre-Islamite names. The most usual female names of such origin are—

'Âesha	life	Mas'ûda	happy
Amîna	security	Mihar	sun
Asya	running water	Nafîsa	precious
'Azîza	excellent	Nûr	light
Badûr	full moon	Raḥma	mercy
Bâlqîs	Queen of Sheba	Ramla	sand
Baraka	abundance	Râzia	agreeable
Fâtima	weaner	Reta	tinder
Ḥabîba	friend	Rihâna	sweet basil
Ḥabshîa	Ethiopian	Roshan	splendour
Ḥafsa	hyæna	Sa'ada	happiness
Ḥalîma	gentle	Sabîha	beauty
Ḥasana	beauty	Safâna	pearl
Ḥawwa	Eve	Safîâ	pure
Ḥind	Indian	Salâfa	grape-juice
Jafra	lamb	Sarîfa	growing plant
Jawairia	little neighbour	Shahar	moon
Khadîja	aborter	Yâqûta	jasmine
Khâlisa	pure	Yâsiman	jasmine
Laila	night	Zabba	long-haired
Maimuna	fortunate	Zainab	fragrance
Maisuna	sleeping beauty	Zohra	blooming
Mariam	sweet spoken	Zubaida	plump
Marsûna	myrtle	Zulekha	Potiphar's wife

CHAPTER V.

HAVING thus seen that the Indian Muḥammadan and Hindû systems of nomenclature do not differ from each other, except in so far as the former is affected by religious influences, let us now proceed to enquire whence this joint Indian Aryan system springs. There can be no doubt that it has been in force from all time, and is indeed the form that human nomenclature would naturally assume. Even if the Indian Muḥammadans had adhered to Arabic names, and taken what were in existence, nearly all those of pre-Islamite origin would have proved to be directly derived from words in every-day use, in precisely the same way as those of their Hindû ancestors.*

Going back, then, to the earliest times, and taking the names of the Vedic and Puranic deities and heroes, I find among many others the following names :—

Male.

Agni	Fire	Kaśyapa	Black-toothed
Angiras	Messenger	Kubera	Misshapen
Aruṇa	Red	Manu	Thought
Âryamaṇ	Bosom friend	Mitra	Friend
Atṛi	Devourer	Nîla	Dark
Bhaga	Food-giver	Nishîda	(?) Sit down†
Brahmâ	Devotion	Parjanya	Rain-cloud
Daksha	Intelligent	Pavamâna	Purified
Dhata	Balance	Prahlâda	Pleasure
Dyaus	Light	Pṛithu	Great
Gâdhi	Miser	Pûshan	Nourisher
Garuḍa	Swallower	Râvaṇa	Roarer
Hariśchandra	Golden splendour	Richîka	Splendour
Indra	Power	Rudra	Roarer
Karṇa	Ear	Śiva	Auspicious
Kârttikeya	Nursed by the Pleiades	Soma	Milk of a plant ‡
		Sugrîva	Handsome-necked

* See *Journal of the Royal Asiatic Society*, vol. XI., pp. 177-178.

† Said to be from a legend, but (?) perhaps the legend was invented to account for an underivable name.

‡ The *asclepias acida*.

Sûrya	Sun	Vishṇu	Pervader
Tvashṭṛi	Builder	Viśvâkarma	All-creator
Varuṇa	All embracer	Vivaśvan	Shining
Vâyu	Air	Yâma	Restrainer
Veṇa	Friend		

Female.

Aditi	Free	Sanjṇâ	Consciousness
Chhâyâ	Shade	Sarasvatî	Speech
Devî	Goddess	Satyabhâmâ	True lustre
Durgâ	Inaccessible	Sâvitrî	Nourisher
Gangâ	Mover	Śrî	Prosperity
Gâyatrî	Hymn	Sukaṇyâ	Beautiful maid
Indrâṇî	Powerful	Suryâ	Bride
Kudru	Tawny	Suvarṇâ	Golden
Lakshmî	Good fortune	Svâhâ	Oblation
Mahâvîryâ	Strength	Svâtî	Self-existence
Pârvatî	Mountaineer	Târâ	Star
Pṛithivî	Space	Umâ	Beauty
Rohiṇî	Red cow	Ushas	Dawn
Śachî	Friend	Vâch	Speech
Samudrâ	Wet	Varuṇî	All-embracing
Sandhyâ	Twilight		

All the gods, moreover, had synonyms or epithets by the dozen; some descriptive, some attributive, some having reference to legends, though perhaps in these latter cases the legends were invented to account for the names, but all directly derived from the ordinary words of the language, either in their simple shape or as parts of compounds. These were afterwards extensively used as proper names, and have since been adopted into the nomenclature of to-day in their modern guise. Here are instances:—

Of Agni, the Fire.

Abjahasta	Lotus in hand	Pâvaka	Bright
Anala	Fire	Rohitâśva	Red-horsed
Chhâgaratha	Ram-rider	Saptajihva	Seven-tongued
Dhananjaya	Destroyer of riches	Śuchi	Bright
Dhûmaketu	Known by smoke	Tomaradhara	Javelin-bearer
Hutabhuj	Devourer of offerings	Vahni	Luminous
Jîvalana	Burner	Vaiśvânara	Benefactor of mankind

Of Brahmâ, the Creator.

Abjaja	Lotus born	Lokeśa	Lord of earth
Âdikavi	First poet	Nâbhija	Navel-born
Ashṭakarṇa	Eight-eared	Parameshṭa	Supreme in heaven
Chaturânana	Four-eyed		
Chaturmukha	Four-faced	Pitâmaha	Grandfather
Dhâṭṛi	Sustainer	Prajâpati	Lord of creatures
Drughaṇa	Axe	Sanat	Ancient
Druhiṇa	Avenger	Sarojin	Lotus possessor
Hansavâhana	Swan-rider	Srashṭṛi	Creator
Hiraṇyagarbha	Golden-egg	Vedhâs	Wise
Kanja	Lotus	Vidhâṭṛi	Sustainer
Kanjaja	Lotus-born	Vidhi	Order

Of Indra, the Firmament.

Arha	Deserving	Ribhuksha	Skilful
Datteya	Given	Śakra	Bright
Devapati	Lord of the gods	Śatakratu	Hundred sacrifices
Divaspati	Lord of the air		
Jishṇu	Leader of the heavenly host	Surâdhipa	Chief of gods.
		Svargapati	Lord of heaven
Maghavân	Wealthy	Ugradhanvan	Terrible-bowed
Mahendra	Great sky	Ulûka	Owl
Marutvân	Lord of the winds	Vajrapâṇi	Thunderbolt in hand
Meghavâhaṇa	Cloud borne		
Pâkaśâsana	Subduer of ignorance	Vâsava	Wealthy
		Vṛitrahan	Destroyer of darkness
Purandara	Destroyer of cities		

Of Śiva, the Destroyer.

Aghora	Terrible	Gangâdhara	Ganges-bearer
Aśâni	Feeder	Girîśa	Mountain lord
Babhru	Red-haired	Hara	Seizer
Bhagavat	Divine	Îśâna	Ruler
Bhairava	Terrible	Îśvara	Lord
Bhava	Self-created	Jalamûrtti	Water-shaped
Bhûteśvara	Lord of ghosts	Jaṭâdhara	Matted-haired
Chandraśekhara	Moon-crested	Kâla	Time
		Kâlanjara	Destroyer of death
Dhûrjaṭi	Matted-haired		
Digambara	Clothed in the elements	Kapâlamâlin	Skull-bearer
		Mahâdeva	Great god

Mahâkâla	Great time	Śambhu	Auspicious
Mahâyogi	Great ascetic	Śankara	Auspicious
Maheśa	Great lord	Śarva	Auspicious
Maheśvara	Great lord	Śthânu	Firm
Mṛityunjaya	Vanquisher of death	Trilochana	Three-eyed
		Tryambaka	Three-eyed
Nîlakantha	Blue-throated	Ugra	Fierce
Panchânana	Five-eyed	Virûpâksha	Malformed eyes
Paśupati	Lord of animals	Viśvanâtha	Lord of hell
Sadaśiva	Ever auspicious	Viśveśvara	Lord of hell

Of Sûrya, the Sun.

Arhapati	Lord of day	Mârttaṇḍa	Son of the slayer
Bhâskara	Light maker	Mihira	Sin
Dinakara	Day maker	Sahasrakiraṇa	Thousand-rayed
Gabhastimân	Possessed of rays	Sâvitṛi	Nourisher
Graharâja	Lord of constellations	Vikarttana	Shorn of his beams
		Vivasvat	Brilliant
Karmasâkshî	Witness of deeds		
Lokachakshuh	Eye of the world		

Of Varuṇa, the Ocean.

Amburâja	King of the waters	Saryâta	Mover
Chyavana	Mover	Uddâma	Surrounder
Jalapati	Lord of the waters	Vâriloma	Watery-haired
Keśa	Hairy	Viloma	Inverted
Pâśabhṛit	Noose-carrier	Yâdahpati	Lord of marine animals
Prachetas	Wise		

Of Vâyu, the Wind.

Anila	Air	Pavana	Purifier
Gandavâha	Perfume-bearer	Sadâgata	Ever-moving
Jalakântâra	Garden of waters	Satataga	Ever-going
Marut	Roarer	Vata	Blower

Of Vishṇu, the Preserver.

Achyuta	Imperishable	Hṛishikeśa	Lord of the senses
Ananta	Endless	Jalaśayin	Sleeping on the waters
Anantaśayana	Sleeping serpent		
Chaturbhuja	Four-armed	Janârddana	Worshipped of men
Dâmodara	Rope-girdled		
Gopâla	Cowherd	Keśava	Radiant-haired
Govinda	Cowherd	Kirîtin	Crowned
Hari	Swarthy	Lakshmîpati	Lord of prosperity

Mâdhava	Son of sweetness	Pîtâmbara	Clad in yellow
Madhusûdana	Destroyer of sweetness	Purusha	The man
		Purushottama	Supreme man
Mukunda	Deliverer	Śârngin	Bowman
Murâri	Foe of the binder	Vaikuṇṭhanâtha	Lord of paradise
Nara	The man	Vârshṇeya	Son of the rain
Nârâyaṇa	Mover in the waters	Vâsudeva	Son of the lord of wealth
Panchâyudha	Armed with five weapons	Yajneśa	Lord of paradise
Padmanâbha	Lotus-navel	Yajneśvara	Lord of paradise

His Avatâras or Incarnations as ordinarily reckoned.

Sanskṛit form.	*Modern form.*	*Meaning.*
(1) Matsya	Machh	The fish
(2) Kûrma	Kachh	The tortoise
(3) Varâha	Brâh	The boar
(4) Narasiṅha	Nar Singh	The man lion
(5) Vâmana	Bâman	The dwarf
(6) Paraśurâma	Paras Râm	Râma of the axe
(7) Râmachandra	Râm Chandar	Râma, the gentle
(8) Kṛishṇa	Kishn	The black
(9) Buddha	Buddh	The wise
(10) Kalkin	Kalkî	The horse

Of Devî, the Goddess, in her many forms.

Adrijâ	Mountain-born	Dakshiṇâ	Right-handed
Ambikâ	Mother	Daśabhujâ	Ten-armed
Anantâ	Everlasting	Gaṇanâyakî	Queen of troops of demi-gods
Aparṇâ	Fasting		
Âryâ	Revered	Gaurî	Beauty
Avarâ	Youngest	Gaurjâ	Beauty-born
Babhravî	Red-haired	Girijâ	Mountain-born
Bhadrakâlî	Propitious	Haimâvatî	Mountain-daughter
Bhagavatî	Blessed	Îśânî	Ruler
Bhairavî	Terrible	Îśvarî	Lady
Bhavanî	Self-created	Jagaddhâtṛi	World foster-mother
Bhîmadevî	Terrible-goddess	Jagadgaurî	World beauty
Bhramarî	Bee	Jagannâtâ	World-mother
Bhûtanâyakî	Ghost-queen	Kâlanjarî	Destroyer of death
Châmuṇḍâ	Royal	Kâlî	Black
Chaṇḍî	Fierce	Kâlikâ	Black
Chaṇḍikâ	Terrible	Kâmâkhyâ	Desire
Chhinna-mastakâ	Decapitated	Kâmâkshî	Wanton-eyed
		Kaṇyâ	Virgin
Dakshajâ	Born of intelligence	Kaṇyâkumârî	Young virgin

Kapâlinî	Skull-bearer	Nityâ	Everlasting
Karburî	Spotted	Padmalânchhanâ	Lotus-faced
Karnamotî	Pearl-eared	Pingâ	Tawny
Kâtyâyanî	Cleanser	Râjasî	Fierce
Kausikî	Daughter of the squinter	Raktadantî	Bloody-toothed
		Ṛiddhî	Rich
Kirâtî	Savage	Rudrâṇî	Roarer's wife
Kubarî	Naked	Śâkambharî	Herb-cherisher
Kujâ	Earth-born	Śaktî	Power
Mahâdevî	Great goddess	Śarvamangalâ	Ever-auspicious
Mahâkâlî	Great terror	Śarvaṇî	Everlasting
Mahâmârî	Great pestilence	Śatî	Virtuous
Mahâmâyâ	Great illusion	Siṁharatî	Lion-rider
Mahâsurî	Great demon	Siṁhavâhinî	Lion-borne
Maheshamardinî	Destroyer of the buffalo	Śivâ	Auspicious
		Śivadûtî	Śiva's messenger
Maheśvarî	Great lady	Śyâmâ	Black
Mâtangî	Elephant	Tryambakî	Three-eyed
Mṛidâ	Gracious	Vindhyvâsinî	Dweller in the Vindhyas
Mṛidâṇî	Wife of grace		
Muktakeśî	Dishevelled	Vijayâ	Victorious

The above lists give us the proper names of the Vedic and Purânic days, and illustrate the formation of these in the earliest times. To carry the enquiry into the Epic period I give here alphabetically the names of the kings of the Solar and Lunar Dynasties as found in Dowson's *Dictionary of Hindû Mythology, s.v.v.* Srûyavanśa and Chandravanśa, adding the meanings of the words as far as I have been able to ascertain the same. They are in their Sanskṛit form, and are valuable as showing how men were named in the Epic days. Some Sanskṛitists will be inclined to dispute the correctness of the succession as given by Professor Dowson, and many of the kings bore several names not to be found in his lists. But, be this as it may, his lists amply suffice for the present purpose. It will be seen on examination that some of these names are still extant, and that the same wonderful variety, now so remarkable a feature in Indian nomenclature, was even then maintained. Thus out of a list of 292 of these old kings only the following names, 21 in number, occur more than once, and of these only two, Haryaśva and Daśaratha, occur thrice, and none more than three times:—

Anenas	Haryaśva	Suketu
Ayutâyus	Janamejaya	Sunaya
Bhîmaratha	Maru	Sunîtha
Chitraratha	Ṛiksha	Śûra
Daśaratha	Śatânîka	Vidûratha
Dhṛishṭaketu	Śruta	Vijaya
Dilîpa	Suhotra	Viśvasaha
		Yuvanaśva

The Solar Race consisted of the dynasties of Ayodhyâ (Oudh, Avadh) and Mithilâ (Terhût), and the Lunar Race of three dynasties, *viz.*, the Yâdavas and Pauravas, famous in story, and the kings of Kâśî (Benares). The names they bore are as under :—

Solar Race.

*Names of the Kings of Ayodhyâ (Oudh).**

Agnivarṇa	Fiery	Dhundhumâra	Smoke-slayer
Ahînagu	Possessor	Dhyushîtaśva	Bright-horsed
Aja	Unborn	Dṛidhâśva	Strong-horsed
Amarsha	Impatience	Hariśchandra	Golden splendour
Ambarîsha	Colt	Harita	Sun's steed
Anaraṇya	Desert-like	Haryaśva	Bay-horsed
Anenas	Sinless	Hiraṇyanâbha	Golden-navel
Anśumat	Radiant	Ikshvâkû	Sneeze (?)
Ardra	Restless	Ilavila	Noisy
Asamanjas	Unequal	Kakutsṭha	Riding a bull's hump
Aśmaka	Stone	Kalmâshapâda	Spotted-foot
Atithi	Guest	Khaṭvângu	Club, staff
Ayutâyus	Unlimited life	Kṛiśaśva	Lean-horsed
Bâhuka	Servant	Kshemadhanvan	Well-bowed
Bhagîratha	Fortunate chariots		
Bṛihadaśva	Strong-horsed	Kuśa	Sacred (*dâb*) grass
Bṛihadbala	Great strength	Mahasvat	Glorious
Chhala	Illusion	Mândhâtṛi	Drinker (?)
Chunchu	Renowned	Maru	Wilderness
Dala	Frequent	Mûlaka	Radish
Daśaratha	Ten chariots	Nâbhâga	Sky-flyer
Devânika	Army of gods	Nabhas	Cloud
Dilîpa	Protector of Dilî (Delhi)	Nala	Reed
		Nikumbha	Pitcher
Dîrghabâhu	Long arm	Nishadha	Hard (Vindhyan Range)
Dhruvasandhi	Fixed alliance		

* Names once occurring are not noted in subsequent lists of kings.

Pâripâtra	FurtherRiver (Vindhyan country)	Śîghra	Quick
		Sindhudvîpa	Protector of Sindh
Prasenajit	Great conqueror of armies	Śrâvasta	Famous
		Śruta	Ascertained
Prasuśruta	Famous	Sudarśana	Beautiful
Pṛishadaśva	Piebald-horsed	Sudâsa	Liberal
Pṛithu	Great	Susandhi	Reconciled
Puṇḍarîka	Lotus	Trayyâruṇa	Triple-born (?)
Purukutsa	Great thunderbolt	Tridhanvan	Three-bowed
Pushya	Blossom	Triśanku	Three crimes
Raghu	Fleet	Ukṭha	Praised
Râma	Joy	Vajranâbha	Hard-navel
Ṛituparṇa	Leaf of the season	Vijaya	Victory
Rohitâśva	Red-horsed	Vikukshi	Stomachless (?)
Ruruka	Restrainer	Viśrutavat	Famed
Sagara	Poison	Viśvagaśva	All-pervading horses
Samanas	Beautiful		
Sambhûta	Capable	Viśvasaha	All-enduring
Sanhatâśva	Compact-horsed	Vṛika	Rapacious
Śankhanâbha	Shell-navel	Yuvanaśva.	Young-horsed
Sarvakâma	Every wish		

Solar Race.

Names of the Kings of Mithilâ (Terhût).

Anjana	Lizard	Mahâvîrya	Great hero
Arishṭanemi	Uninjured felly (wheel)	Mînaratha	Fish chariot
		Nandivardhana	Increaser of pleasure
Bahulâśva	Many-horsed		
Bhânumat	Resplendent	Nimi	A wink (?)
Bṛihadukṭha	Loudly praised	Pratibandhaka	Opposer
Devarâta	God-given	Ṛita	Honest
Dhṛishṭaketu	Bold chief	Ṛitujit	Conqueror of the seasons
Dhṛiti	Constancy		
Hrasvaroma	Short-haired	Sanjaya	Conqueror
Janaka	Father	Śâśvata	Ruler
Jaya	Victorious	Śatadyumna	Hundred glories
Kṛita	Acquired	Satyadhṛiti	Strictly truthful
Kṛitaratha	Good chariots	Satyadhvaja	Truth-bannered
Kṛiti	Action	Satyaratha	Chariot of truth
Kṛitirâta	Injurer	Sâtyarathi	Son of the chariot of truth
Kshemâri	Prosperous lord		
Kuṇi	Maimed	Sîradhvaja	Plough-banner
Mahâdhṛiti	Most firm	Śrutâyus	Accepted life
Mahâroman	Long-haired	Subhâsa	Resplendent

Suchi	Resplendent	Suvarṇaroma	Golden-haired
Sudhanvan	Excellent-bowed	Udâvasu	Wealth-giver
Suketu	Good chief	Upagu	Neighbour of a cow
Sunaya	Good conduct	Úrjavâha	Strength-giver
Supârśva	Well flanked	Vibuddha	Wise
Suśruta	Renowned	Vîtahavya	Free from sacrifice

Lunar Race.

Names of the Yâdavas.

Anavaratha	Fine chariot (?)	Parâvṛit	Turned back
Andhaka	Blind	Pratikshattra	Equal dominion
Anśu	Ray	Pṛithuśravas	Far-famed
Anuratha	Many chariots	Puruhotra	Many sacrifices
Atṛi	Devourer	Purûravas	Loudly crying
Âyu	Life	Ruchaka	Pleasing
Balarâma	Strong Râma	Ruchadgu	Displeasing
Bhajamâna	Possessor	Śakuni	Eagle
Bhîmaratha	Dread chariot	Śamin	Calm
Budha	Mercury	Śaśabinda	Moon
Chitvaratha	Fine chariot	Sâtvata	Ruler
Daśârha	Worthy of ten	Śiteyus	Hundred years
Devakshattra	Divine dominion	Soma	Moon
Devamîḍhusha	God's bounty	Śûra	Hero
Hṛidîka	Hearty	Svâhi	Sacrificed (?)
Jîmûta	Cloud	Svayambhoja	Self-enjoying
Jyâmagha	Henpecked	Tamas	Gloom
Karambhi	Groats (?)	Uśanas	Venus
Kratha	Slayer	Vasudeva	Lord of wealth
Kṛishṇa	Black	Vidarbha	Desert
Kroshṭu	Jackal	Vidûratha	Destroying chariot
Kunti	Spear (?)	Vikṛiti	Change
Kuruvatsa	Son of the priest(?)	Vṛijinîvat	Strong (?)
Madhu	Sweetness	Vṛishṇi	Showering blessings
Nahusha	Man		
Navaratha	Nine chariots	Vyoman	Heaven
Nirvṛiti	Contentment	Yadu	Who (?)
		Yayâti	Fleet (?)

Lunar Race.

Names of the Pauravas.

Abhayada	Giver of safety	Abhînara	Possessor
Adhisimakṛishṇa	All pervading Kṛishṇa	Ajamîḍha	Leader in battle
		Akrodhana	Free from anger
Ahamyâti	Lonely	Anila	Air

Ârâvin	Shouter	Pariplava	Oppressor
Aśvamedhadatta	Given at the horse-sacrifice	Prachinvat	Gatherer
		Pratîpa	Contrary
Bahugava	Many-kined	Pravîra	Hero
Bharadhvaja	Skylark	Puru	Pollen
Bharata	Warrior	Rantinâra	Terrible-horsed
Bhavanmanyu	High-spirits	Raudrâśva	Warrior-slayer
Bṛihadratha	Great chariot	Ṛicha	Splendour
Bṛihatkshattra	Wide dominion	Ṛiksha	Bear
Devâtithi	God's guest	Ṛiteyu	Law observer
Dhṛitarashṭra	Holder of the kingdom	Sadyumna	Very bright
		Samvaraṇa	Sanctuary
Dushyanta	Enemy	Samyâti	Companion
Hastin	Handy	Śântanu	Quiet
Jahnu	Destroyer (?)	Sarvabhauma	Emperor
Janamejaya	Man-frightener	Śatânîka	Possessing 100 hosts
Jayasena	Lord of victory		
Khaṇḍapâṇi	Sugar in hand (?)	Suhotra	Good sacrifice
Kshemaka	Perfume	Sukhâbala	Delight
Kuru	Priest (?)	Sunîtha	Good leader
Manasyu	Desiring (?)	Suratha	Beautiful chariot
Medhâvin	Sage	Suśena	Good army
Mṛidu	Gentle	Tansu	Shaker
Nichakru	Without sovereignty	Tigma	Violent
		Udayana	Rising sun
Niramitra	Without enemies	Ushṇa	Impetuous
Nrichakshush	Human-eyed	Vaśudâna	Wealth-giver
Nṛipanjaya	Conqueror of kings	Vṛishṇimat	Endowed with blessings (?)
Pâṇḍu	Pale		
Parikshit	Spread out	Yudishṭhira	Steady in battle

Lunar Race.

Names of the Kings of Kâśî (Benares).

Alarka	Mad dog	Kâśa	Splendour
Bhârga	Radiance	Kâśirâja	King of Kâśî
Bhârgabhûmi	Place of radiance	Ketumat	Endowed with brightness
Dhanvantari	Sun		
Dhṛishṭaketu	Bold chief	Kshattravṛiddha	Dominion
Dîrghatamas	Penance performer	Pratardana	Slayer
		Ṛitadhvaja	Glorious banner
Divodâsa	Slave of heaven	Santati	Stretched out
Dyûmat	Brilliant	Śatrujit	Foe conqueror

Satyaketu	True chief	Vainahotra	Bamboo sacrifice (?)
Sukumâra	Good prince	Vatsa	Child
Suvibhu	Good lord	Vibhu	Lord

To carry on the inquiry still further into historical times I find in an article by Dr. Râjendralâla Mitra on the Pâla and Sena Râjâs of Bengal, (*Journal, Asiatic Society of Bengal*, Vol. XLVII., pp. 401-402), the following names of kings, given as reigning from about 855 to about 1142 A.D. The names are still in the Sanskṛit form, and differ, it will be seen, in no way from those above given.

Succession of Pâla Kings.

Go Pâla	Nârâyaṇa Pâla	Naya Pâla
Dharma Pâla	Râja Pâla	Vigraha Pâla
Deva Pâla	Vigraha Pâla	
Vigraha Pâla	Mahi Pâla	

Succession of Sena Kings.

Vira Sena	Ballâla Sena	Aśoka Sena
Sâmanta Sena	Lakshmaṇa Sena	Ballâla Sena
Hemanta Sena	Mâdhava Sena	Su Sena
Vijaya Sena	Keśava Sena	Śûra Sena

Similarly in a paper by Mr. Vincent Smith, C.S., on the History of Bundelkhand, (*Journal, Asiatic Society of Bengal*, Vol. L., *pp.* 23-24) I find another Sanskṛit list of kings of the same period, A.D. 831-1182, in which the same points are to be observed.

Succession of the Chandel Dynasty.

Nânika	Vidhyâdhara Deva
Vâkpati	Vijaya Pâla Deva
Vijaya	Kîrtti Varmma
Râhila	Sallakshana Varmma Deva
Harsha	Jaya Varmma Devâ
Yaśo Varmma	Pṛithivi Varmma Deva
Dhanga	Madana Varmma Deva
Gaṇḍa Deva	Paramârddi Deva

Lastly, to complete the link between the ancient and modern nomenclature, I give a list of the Chohân Rulers of Ramthâmbor up to about A.D. 1320, to be found in a translation of the Hamîr Râsâ in the *Journal, Asiatic Society of Bengal*, Vol. XLVIII., pp. 247-252. This list is the modern style of speaking, and is worth comparing

with the names of to-day to show that they in no way differ from those of 500 years ago either in form or derivation.

Succession of the Chohân Princes of Ranthâmbor.

Sekand Râjâ	Shûvan Rikh	Khem Dit
Shubachha	Khauk Rikh	Shâm Dit
Chand	Anant Rikh	Dhom Dit
Ban Rikh	Bhâo Rikh	Shûvan Dit
Brahmâ Rik	Shûvan Rikh	Karan Dit
Indrasain	Jaman Rikh	Dhâu Dit
Bachh Rikh	Dev Rikh	Bâm Dit
Mahâ Rikh	Chahî Dit	Gang Pâl
Mul Rikh	Nara Dit	Bhû Pâl
Jahin Rikh	Daya Dit	Ajaibhû Pâl
Ayan Rikh	Ran Dit	Mîn Pâl
Mahat Rikh	Har Dit	Udai Pâl
Mûnî Rikh	Nâg Dit	Bîjai Pâl
Bom Rikh	Chakar Dit	Yagh Pâl
Rûp Rikh	Sur Dit	Lauk Pâl
Bhoj Rikh	Shûnya Dit	Preja Pâl
Shâm Rikh	Narendar Dit	Bishwa Pâl
Baran Pâl	Râj Pâl	Lûn Pâl
Mantar Pâl	Karlâs Râjâ	Bachh Dev
Budh Pâl	Bhawak Dev	Chakar Bhûp
Bhog Pâl	Jadarth	Ajai Chandar
Gau Pâl	Bhûmrath	Chiman Dev
Brahmâ Pâl	Shukmal	Anal Dev
Dhûm Pâl	Amarmal	Bachh Râj
Trayan Pâl	Jaman Bhûm	Machh Râj
Râj Pâl	Samant	Har Dit
Chandar Pâl	Nar Dev	Shur Dit
Rajendar Pâl	Bhûm Dev	Jan Dit
Kul Pâl	Shûr Râo	Trichhann Dev
Abhai Mandab	Ank Râo	Arak Dev
Nar Mandab	Abhai Râo	Dand Nareś
Shûvan Mandab	Ajag Râo	Dhâol
Chahî Mandab	Bom Râo	Ann Mahi
Rikh Mandab	Dham Râo	Bîjai Mahi
Bachhya Mandab	Shubudhi Râo	Chand Râj
Goâl Mandab	Chatarpat Râo	Bîl Dev
Sujân Mandab	Pûr Râo	Kabilâs
Chakar Mandab	Rûp Râo	Bichitar
Shûrchakar Mandab	Shunyajit Râo	Gahu

Maru Mandab	Ayan Râo	Nar Dev
Kûmbh Mandab	Ranjît Râo	Bas Dev
Baranjang Mandab	Aranjît Râo	Manik Râo
Dîrang Mandab	Prajâpâl Râjâ	Maliagar
Khûnwar Mandab	Chandarpâl Râjâ	Malayasi
Gâhu Râj	Bîjaidit Râjâ	Krit Bindb
Bharngdeo Râj	Jogendar Pâl	Sâwant Shi
Arûrchandar Râj	Ami Pâl	Narendar
Râj Chandar	Kumbh Pâl	Big Râj
Shâm Chandar	Dhûm Pâl	Ajai Râj
Bîjai Chandar	Antar Pâl	Ajai Pâl
Hamîr Chandar	Mahi Pâl	Prithvi Râj
Rai Chandar	Bachh Pâl	Alân Dev
Mahi Chandar	Ratan Pâl	An Râj
Bal Chandar	Rai Pâl	Gaṇḍu Râj
Gobind Chandar	Karan Pâl	Indu Pâl
Ami Chandar	Sewant Pâl	Amar Gangayajî
Nârâyan Chandar	Har Pâl	Hari Singh
Mâṇik Chandar	Śio Pâl	Shûr Singh
Tarsingh Dev	Jamand Pâl	Râo Jait
Hem Dev	Ijj Pâl	Hamîr
Har Dev	Indar Pâl	Ratan Sen*
Meg Pâl	Udai Pâl	

It should be borne in mind here that for the great variety of names to be observed in the lines of these kings, there is the further explanation that it is not customary to name a child directly after any of his known progenitors.

There is one more point to be noted in this connection. In studying Sanskṛit nomenclature no fact becomes more prominent than that almost every word in the language, even *ka?* who?, was used to designate human beings. Open Monier-Williams' *Sanskṛit Dictionary* almost at random, and it will be found that opposite nearly every word, either in its ordinary shape or as part of a compound, is recorded, "Name of so-and-so," "Name of a man, of a king, of a prince," and so on. And from this it will be seen partly whence the wondrous variety of Indian proper names has arisen. Here are

* This list of 177 generations can have no historical existence, but it is of value for the present purpose as showing what were considered to be real names and used as such some 500 years ago

instances, without having recourse to compounds, of ordinary Sanskṛit words used as names :—

Common Sanskṛit words as names.

Anila	Wind	Nâtha	Lord
Babhru	Red-haired	Pâṇḍu	Pale
Bala	Power	Pâra	Far-shore
Bhayâ	Terror	Parṇa	*Palâs* tree
Bhîshma	Horror	Piṇḍa	Ball
Bodha	Knowledge	Pravara	Family
Chandra	Moon	Pûrṇa	Strong
Charaka	Wanderer	Puru	Pollen
Dhâmâ	House	Pûrva	Ancestor
Dhâtṛi	Maker	Râshṭra	Empire
Dhîra	Wise	Râvaṇa	Vociferator
Dhîrma	Incense	Rebha	Chatterer
Dhṛishṭa	Bold	Ṛiksha	Bear
Dhruva	Pole-star	Rishṭa	Sword
Go	Ox	Rukma	Gold ornament
Khaṭva	Club	Sala	Dart
Kraunchî	Curlew	Sandhyâ	Twilight
Krodha	Anger	Tamas	Darkness
Kroshṭu	Jackal	Tâmra	Leprosy
Kshema	Perfume	Târâ	Star
Madhu	Sweet	Tigma	Passionate
Maṇi	Gem	Tilaka	Burden of a song
Mata	Thought		
Matsya	Fish	Varâha	Boar
Munja	Reed	Vidhâtṛi	Arranger
Nara	Man	Vikrama	Strength
Naraka	Hell		

CHAPTER VI.

LIKE other people the Indians have long been in the habit of adding titles and distinctions to their proper names. The orthodox Muḥammadan *ansâb*, or names of denomination, and *'anwân*, or the title of honour, have been previously described, and as examples of the former were given Mariam Kubtiya, Mariam the Copt, Salîm Chishtî, Salîm of the Chishtiâ order of Saints, and of the latter Ḥujjatu'l-Islâm, the Testimony of Islâm. Something of the nature of both classes of names exists in the Panjâb among all classes. As belonging to the denominational order may be classed the *misal*, or clan, names of the Sikhs,* which are used very much after the manner of the Arabic *ansâb*, thus Fatteḥ Singh Âhlûwâliâ, Jassâ Singh Râmgaṛhiâ, Ranjît Singh Sukaṛchakiâ. These names signified originally the *misal* to which the owner belonged, and now-a-days they generally mean that the owner belongs to the family which led the *misal* in the older time. They should be translated, being nearly all geographical and in some cases strictly territorial, as Fatteḥ Singh of Âhlûwâl, Jassâ Singh of Râmgaṛh, Ranjît Singh of Sukaṛchak. The following are among the chief of the Sikh clan names past and present:—

Sikh Clan Names.

Âhlûwâliâ	Bhaikiâṅ	Chashmâwâlâ
Aimâwâlâ	Bhâkâ	Chhaḍhî
Ambâlâ	Bhangî	Chhâpâwâlâ
Amṛitsarwâlâ	Bheriâ	Chichâwâlâ
Arnaulîwâlâ	Bhilowâliâ	Chimmî
Aṭârîwâlâ	Bichuriâ	Chinnâ
Atthû	Bîghî	Dalewâliâ
Badrûkhâṅ	Birk†	Dhanauriâ
Baidwâniâ	Botâliâ	Dhandowâliâ
Baṛâpiṇḍiâ†	Bungâ	Dhurâliâ
Bhadauriâ	Bûṛiâ	Diâlpuriâ
Bhaggâ	Chahal	Ḍoḍiâ
Bhâgowâlâ	Chamyârî	Fâizgaṛhia

* See *Indian Antiquary*, vol. XII., page 121.

† All *aliases* of the same family.

Faizullâpuriâ*
Ghaniâ
Gharjakh
Ghebâ
Goleriâ
Goriwâ.
Gujrâtiâ*
Gûmtî
Hassanwâlâ
Îsâpuriâ
Jabâliâ*
Jhaṇḍe
Jîûndâṅ
Jullâwâliâ
Kâhaniâ
Kahâriâ
Kalâlwâliâ
Kâlekâ
Kâliâṅwâlâ
Kalkattiâ
Kallewâliâ
Kâlsiâ
Kâmlâ
Kanhâyyâ
Kariâl
Karoṛâsinghiâ‡
Kartârpuriâ
Kathgaṛhiâ
Khaital
Kharar
Kherî
Khundâwâlâ
Kontal
Koṭdûnâ
Koṭlî
Kung
Kunjâhrâ
Kunjpuriâ
Lâdwâ
Lambâ
Landâwâlâ
Laudghariâ
Lidhrâṅwâlâ
Magharia
Mahârâjkiâṅ
Majîthiâ
Malaudh
Mâlwâî
Mân
Mansâhiâ
Marî
Mattû
Mazbî†
Mîrânpuria
Mîrpuriâ
Mokal
Mokerîâṅ
Mustafâbâdiâ
Nagariâ
Nakkâî
Nalwâ
Nangliâ
Narwâriâ
Naushahriâ
Nihang
Nishâniâ
Nûrpuriâ
Padhâniâ
Panjghariâ‡
Panjhaṭṭiâ
Philwâsiâ
Phûlkîâṅ
Povindiâ
Râmgaṛhiâ
Râmpuriâ
Rosâ
Rukhâṅwâlâ
Sabâdiâ
Sangatpuriâ
Sauhriânwâlâ
Shâhâbâdiâ
Santokhpuriâ
Shahîd§
Shâhzâdpuriâ§
Shâmgaṛhiâ
Shâmkotiâ
Shâmsinghiâ
Siâlbâ
Sikandarwâlâ
Sindhâṅwâliâ
Singhpuriâ*
Sukaṛchakiâ
Talwaṇḍî
Thânesarwâlâ
Thepuriâ
Thethar
Thobal
Tholṭhangoriâ
Uthiâṅwâlâ
Vegliâ
Wadâliâ
Wazîrâbâdiâ
Zafarwâliâ

Occasionally in cases where the *misal* represented a caste these clan names have come to be used as honorific class names.‖ *E.g.*

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* All *aliases* for the same family.

† The ordinary spelling Mazhabî appears to be incorrect. *Indian Antiquary*, vol. XI., page 41.

‡ *Aliases* of the same family.

§ *Aliases* of one family.

‖ See *Indian Antiquary*, vol. XII., pp. 117-122.

Âhlûwâliâ, for *kalâls*, distillers and publicans, and Râmgarhiâ, for *tarkhâns*, carpenters.

Working on the same lines Panjâbî Chammârs often now call themselves Ramdâsiâ after the Sikh Gurû Râm Dâs, but in mistake apparently for the Bhagat Râodâs, Ravîdâs, or Raidâs,* and also Raghubansiâ after the Bhagat Raghbîr.

There can be little doubt of these names partaking of the nature of the *ansâb*, their very termination *iâ* being, I take it, the remains of the Sanskrit adjectival *ika*, though the *munshîs* characteristically derive it from the Punjâbî termination of the vocative case!

In a similar manner, in the Panjâb, the descendants of the Sikh Gurûs have special names. These are—

Bâwâ	Descendant of the 2nd Gurû Angad
Bedî	Descended from Gurû Nânak's caste
Bhâî	Descendant of the Sikh Saints
Gurû	Descendant of Gurû Nânak
Sodhî	Descendant of the 4th Gurû Râm Dâs

They are *prefixed* to the name, as Bhâî Pherû, Bâwâ Gharîb Singh, Sodhî Mân Singh. Bhâî is also a common title of Sikh saints or holy men. So is Bâwâ of wandering village *faqîrs*, as Bâwâ Râm Dâs from the Census tables. Bâwâ, too, by an odd change in calling and occupation often now means a "woodseller."

Faqîrs of all sorts are very fond of titles of this kind, as Udâsî, Sultânî, Pirzâdâ, and so on. This appears to have been always widely the case.† Thus among Muhammadans we have the well-known sects—

Chishtiâ	Qâdariâ	Soharwardiâ
Madâriâ‡	Shutâriâ	Tabqâtiâ‡

Also "the 14 families":—

A'iâziâ	Habîbiâ	Soharwardiâ
'Âzamiâ	Hubairiâ	Taifûriâ
Chishtiâ	Junaidiâ	Tartûsiâ
Firdûsiâ	Karkhiâ	Zaidiâ
Gâzrûniâ	Saqtiâ	

And to these I would add:—

Jallâliâ	Naqshbandiâ	Sohâgiâ

* For an account of the Raidâsî Chammars see *Central Provinces Gazetteer*, 2nd Ed., 1870, pp. 112ff.

† Herklots' *Qanoon-e-slam*, pp. 190-199.

‡ These are the same.

Family titles, often descended from some ancestor, who has distinguished himself in a particular manner, are used in the same way, and usually *prefixed* to the proper name. Such are for Muḥammadans and Hindûs as follows, but their sectarian character is not always maintained :—

Muḥammadan Titles.

Âkhund	Makhdûm	Pîr
Arbâb	Makhdûmzâdâ	Pîrzâdâ
Bakhshî	Malik	Qâzî
Faqîr	Maulvî	Ṣâḥibzâdâ
Ḥâfiz	Miân	Sayyid
Ḥâjî	Mîr	Shâhzâdâ
Ḥakîm	Mîrzâ	Shekh
Jama'dâr	Mîrzâdâ	Sultân
Khalîfa	Mufti	Wazîr
Khwâjâ	Munshi	Wazîrzâdâ
Khwâjâzâdâ	Nawâb	

Hindû Titles.

Bâbâ	Jotishî	Rai
Bâbû	Kanwar	Râjâ
Bâwâ	Lâlâ	Râo
Chaudhrî	Mahant	Sardâr
Dîwân	Mahitâ	Seṭh
Gosâîn	Misar	Ṭhâkur
Gurû	Paṇḍit	Ṭikkâ

Similarly tribal names are added to the proper names, but *suffixed*, and this appears to be a universal custom in the East.* In the Panjâb such tribal names are among many others as follows :—

Panjâb Tribal Names.

'Alizai	Chhib	Gandâpur	Khâgwânî	Khokhar
Âwân	Chhibbar	Ghaznîkhel	Khaisur	Khosâ
Baloch	Chinnâ	Ghebâ	Khalîl	Khwâjakzai
Bâmezai	Dastî	Gil	Kharral	Kizilbâsh
Bannûchî	Dhin	Gurdezî	Khatrânî	Kundî
Bhaṭṭî	Dhrek	'Îsâkhel	Khaṭṭak	Kupchânî
Bozdâr	Dhreshak	Jaskânî	Khattar	Laghârî
Brahamzai	Dogrâ	Kâkar	Khattekhel	Lambâ
Chakrî	Gakkhar	Kasrânî	Khetrân	Lûnd

* *C.f.* the habit of the Shâh of Persia of calling himself Qâjâr after his tribe. *Journal Royal Asiatic Society*, N. S., vol. XII., pp. 266-267.

Mâḥdûdkhel	Mûsâzai	Randhawâ	Shâhânî	Takwânâ
Malal	Mushânî	Rangâ	Siâl	Tarîn
Mân	Nan	Rânjhâ	Sidhû	Ṭiwânâ
Mazârî	Natkânî	Saddozai	Sikandarkhel	Turân
Miâṅkhel	Orâkzaî	Sahiwâl	Simrâ	Ushṭarânâ
Multânî	Popalzai	Sarâî	Sindhû	Yûsafzai
Mûsâkhel	Qoreshî			

It will have been noticed, too, that in the lists of kings given previously certain additions occurred regularly to distinguish, as it were, groups of Râjâs. Thus we had Pâla and Sena Râjâs of Bengal, and in the long Ranthâmbor list we find Chandar, Dev, Dit, Mandab, Pâl, Râj, Râjâ, Rào and Rikh, as the distinguishing surnames, so to speak, of long lists of successive princes of the line. These partake strongly of the nature of the Arabic *ansâb*, and are in use in many families of consideration. Thus Râm, Chand, Nâth, Singh,* and so on, will run on from father to son as a family name, *E.g.* :—

Dînâ Nâth	Hari Râm	Hîrâ Chand
Jogendar Nâth	Pahâṛî Râm	Bhûp Chand
Dayyâ Nâth	Shibbû Râm	Rûp Chand
Gobind Nâth	Kirpâ Râm	Shâm Chand
Makand Nâth	Dhanî Râm	Hamîr Chand
Mahesh Nâth	Sobhâ Râm	Hem Chand

These family appellatives are not confined to Hindûs; witness the names of the well-known Shâhî dynasties of the Dakhan, as—

The 'Âdil Shâhs of Bîjâpûr

The Kutb Shâhs of Golkonda

The Nizâm Shâhs of Aḥmadnagar.

Witness also the names of the Bârakzai Princes of the last century, which go in groups, as—

I.	II.	III.
Pûrdil Khâṅ	Sultân Muḥammad Khâṅ	Nawâb Asad Khâṅ
Sherdil Khâṅ	Yâr Muḥammad Khâṅ	Nawâb Sama't Khâṅ
Kohandil Khâṅ	Pîr Muḥammad Khâṅ	Nawâb Jabar Khâṅ
Rahamdil Khâṅ	Sayyid Muḥammad Khâṅ	
Mihardil Khâṅ		

* The Singh of the literate classes in the Siṅha and Siṅh of pedantic Hindî; *vide* Growse's and Hunter's works. In the Panjâb, however, among the villagers it is often pronounced Saṅ, Soṅ, Saiṅ, or Saṅ.

All the above princes were half-brothers by different mothers and sons of Paiṇḍ Khâṅ, the founder of the Bârakzai family of Kâbul.* In the same manner, too, Aḥmad Khâṅ is the distinguishing appellation of the Lohârû family of the Delhi District, 'Ali Khâṅ of one branch of the Mandals of Karnâl, 'Ali Khâṅ of the Nawâbs of Maler Koṭlâ, Muḥammad of the Nawâbs of Dojânâ.

In a similar way titles, nicknames, or whatever one might call them, are, amongst the lower and middle classes, very apt to stick long after the cause for them has died away. *E.g.*, in Ambâlâ are two merchants' shops known usually as Ilâhî Bakhsh Meraṭhwâlâ and Ilâhî Bakhsh Dilliwâlâ, but also as Ilâhî Bakhsh Bâṭlâ and Ilâhî Bakhsh Chhauṭâî. Both these Ilâhî Bakhsh's are long dead, and their sons are trading in their stead, but the former has got his *soubriquet* because his father, who died a man of great wealth, started life as a regimental mess butler; *baṭlâ* being a corruption of the English *butler*. The latter's father was for some trifling offence flogged during the rough days of the Mutiny with a whip, in Panjâbî, *chhauṭâ* or *chhâṇṭâ*, whence Chhauṭâî, the flogged or whipped. In time no doubt the origin of these names will be entirely forgotten, and the families will each have an underivable surname, as it were. Natives, through ignorance generally, often have wrongly formed names, as the Hanû above quoted, and Sâlag, the name of one of my *chuprâsîs*, which he and his friends consider to be the shortened form of Sâlag (or Sâlig) Râm, the real word being *Śâla-grâma*, in Sanskṛit the philosopher's stone, and in modern dress it should be Sâl Grâm, a form of name I have sometimes heard.

It will not be out of place here to extract a short account of common Musalmân titles as used in Persia proper, as they have a direct bearing on Indian Musalmân names and titles. Messrs. Haggard and Le Strange† say that in Persia every man who can read and write *prefixes* Mîrzâ to his name, but princes *suffix* Mîrzâ: thus Mîrzâ Fazhad is Mr. Fazhâd: Fazhâd Mîrzâ is Prince Fazhâd.

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* See *Journal, Asiatic Society of Bengal*, vol. XLIX., Part I., page. 97; *Indian Antiquary*, vol. XI., page 127.

† *Wazîr of Lankurân*, Trübner & Co., 1882, p. 89.

Again Khân meant originally what Chief did in Scotland among the clans, but now-a-days Khâns are as common in Tehrân as Esquires are in London; and this title, with Âqâ or Âghâ, is in courtesy applied to all persons above the position of a servant. Like Mîrâz, Âqâ, or Âghâ, is both prefixed and suffixed to the name and with something of the same effect, but not invariably so. Thus usually Âqâ Bashîr is Bashîr the Steward's name, and Tîmûr Âqâ is Tîmûr the Gentleman's name. Servants are generally called Beg; *e* short as in *peg*, (but in India it is always long as in the Sanskritic languages.) All ladies are called Khânum, the feminine form of Khân.

Corresponding to the *'anwân*, or honorific title, there is a very interesting class of names. All observers of the lower orders of natives will have noticed that our "bearers" are called Sardâr, our sweepers Jama'dâr, our tailors Khalîfa, our gardeners Chaudhrî, and so on. As a matter of fact these honorific class names are common all over India, and much more extended than one would at first suppose. Often, too, on enquiry it will be found that certain local celebrities of the lower classes are known only by such *soubriquets*, and in this sense they become real proper names. Ask a clodhopping witness in Court, who Amîr Bakhsh and 'Itbârî are and he will stare. Then point them out and he will become intelligent, "Oh, yes! I know those. That's Khalîfa and that's Baṛemîân." From my paper in the *Indian Antiquary*, (vol XI., pp. 117-122) on this subject I chiefly extract the following, containing many of the commonest names of the natives around us, which few people suspect are honorific appellations.

Honorific Class Names.

Name.	*Language.*	*Meaning.*	*Applied to.*
Bâbû	Bengâlî	Gentleman	(1) All English scholars (2) Clerks who write English (3) Bengâlî clerks
Bahishtî	Persian	Heavenly	Water-carrier (*jhiṅwar*)
Baṛemîân	Hindî	Old gentleman	All old men of respectability
Bhagat	Hindî	Saint	Grooms (*sais*)

Bhâî	Hindî	Friend	(1) Sikh saints (*sâdhû*) (2) Sikh Scripture-readers (*granthî*) (3) All Easterns (*pûrbîâ*)
Buḍḍhâ Bûṛhâ	Hindî	Elder	Scavengers (*chûhṛâ*)
Chaudhrî	Hindî	Headman	(1) Gardeners (*mâlî*) (2) Cultivators (*kambo*) (3) Porters (*kahâr*)
Dâdâ	Hindî	Grandfather	(1) Musicians (*ḍom*) (2) Singers with dancing girls (*kanjaṛ*) (3) Brâhmaṇs (4) Mendicants (*faqîr*)
Dârogha	Persian	Superintendent	Coachmen (*gârîwâlâ*)
Ḥâfiz	Arabic	Knowing Quran by heart	All blind men
Jama'dâr	Persian	Chief	(1) Water-carrier (*jhiṅwar*) (2) Scavengers (*chûhṛâ*)
Khalîfa	Arabic	Successor to the Prophet	(1) Tailors (*darzî*) (2) Barbers (*nâî*) (3) Cooks (*lângrî*) (4) School monitors (5) School teacher's sons
Lâlâ	Hindî	Cherished	(1) Merchants (*khattrî*) (2) Shopkeepers (*baniyâ*)
Lâlbegî	Hindî	Follower of Lâlbeg	Scavengers (*chûhṛâ*)
Mahârâj	Hindî	Emperor	(1) Brâhmaṇs (2) Police officers
Mahir Mahrâ	Hindî	Chief	(1) Greengrocers (*kânjṛâ*) (2) Market gardeners (*raiṅ*) (3) Milkmen (*gujjar*) (4) Brâhmaṇs
Mangalmukhâ	Hindî	Merry-faced	Dancers (*kanjaṛ*)
Maulvî	Persian	Learned	All Musalmâns of influence
Mehrâ	Hindî	Effeminate	Porters (*kahâr*)

Mehtar	Persian	Chief	(1) Scavenger (*chûṛhâ*) (2) Leather-worker (*chammâr*)
Mîâṅ	Persian	Chief	(1) Singers with dancing girls (*mîrâsî*) (2) Schoolmasters (*mudarris*) (3) A husband(*gharwâlâ*)
Mîr	Persian	Chief	Singers (*mîrâsî*)
Mîrâsî	Arabic	Hereditary	Singers with dancing girls (*kanjar*, *ḍom*)
Missar	Sanskṛit	Scholar	Brâhmaṇs
Misṭrî	English	Master-workman	(1) Carpenters (*tarkhân*) (2) Smiths (*lohâr*) (3) Masons (*râj*)
Munshî	Arabic	Writer	Persian scholar
Paiṅch	Hindî	Arbitrator	(1) Porters (*kahâr*) (2) Grooms (*jaiswârâ*)
Paṇḍit	Sanskṛit	Learned	Brâhmaṇs
Parjâpat	Sanskṛit	Creator	Potters (*kumhâr*)
Rai	Hindî	Ruler	Bards (*bhâṭ*)
Râjâ	Hindî	King	Barbers (*nâî*)
Râo	Hindî	Ruler	Bards (*bhâṭ*)
Râṭh	Panjâbî	Fearless	(1) Jâṭs (cultivating caste) (2) Ḍuggars (labouring caste) (3) Gujjars (cowherd caste)
Rikhî	Sanskṛit	Saints	Brâhmaṇs
Sain Bhagat	Hindî	Sain the Bhagat	Barbers (*nâî*)
Sâis	Arabic	Nobleman	Grooms (*jaiswârâ*)
Sardâr	Persian	Chief	(1) Bearers (*bahrâ*) (2) Scavengers (*chûhṛâ*)
Seṭh	Hindî	Millionaire	(1) Merchants (*mahâjan*) (2) Pârsîs
Shâh*	Persian	King	(1) Merchants (*khattrî*) (2) Mendicants (*faqîr*)

* In mistake for *sâh*, merchant, see above.

Shekh	Arabic	Venerable	(1) Muhammadan converts (*nayâ Musallim*) (2) Bards (*bhaṛâin*)
Sûr Dâs	Sanskṛit	Servant of Kṛishṇa	All blind men
Ṭhâkur	Hindî	Lord	(1) Brâhmaṇs (2) Barbers (*nâî*)
Ṭhekadâr	Hindî	Contractor	(1) Masons (*râj*) (2) Carpenters (*tarkhân**)

Mr. Ibbetson has given me the following curious instances of Musalmân titles in Hindû families. A family of Baniyâs in Gurgâoṅ have the title of Shekh in memory of a former forcible conversion to Islâm, and the head of a Hindû family in Ḍerâ Ghâzî Khâṅ, takes the title of Khâṅ in honor of the services of an ancestor named Lachhû Râm to a local Beloch Chief.

Mr. F. Wilson, C.S., also gives some noteworthy instances of titles among both Hindûs and Musalmâns arising out of the habit of never calling certain near relatives by name. Thus a Bâgṛî Jâṭ calls his wife after the father's *got* or clan, *e.g.*, Godârî, if she be of the Godârâ clan. Similarly the father-in-law, *susrâ*, is thus variously called.

Tâyâ Chachâ	Uncle, by the Sirsâ Musalmâns.
Paṇḍitjî Misarjî	Mr. Brâhman, by the Gurgâoṅ Brâhmaṇs.
Rai Sâhib,	Sir Prince, by the Kâiths.
Lâlâ Sâhib Sâhjî	Sir Merchant, by the Baniyâs.
Chaudhrî Muqaddam	Headman, by the Meos.
Ḍokrâ,	The old-man, by the Meos.

The feminine form of this last, *ḍokrî*, is also applied to the mother-in-law by the Meos.

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* For further information as to these names, see the article in the *Indian Antiquary*.

CHAPTER VII.

THERE is yet another important point to be considered with regard to Indian names. Every "Hindû of caste" has two separate names; that given him at the casting of his horoscope and contained in his *janampatri* or astrological record of nativity, and that by which he is known in life.

All the foregoing remarks apply to the latter class, which is variously called the *parsiddh nâm* or obvious name, the *partaksh nâm* or apparent name, the *boltâ nâm* or spoken name, and the *bâhir kâ nâm* or outward name. It is given during the early years of life, arises from various chances in babyhood, and is not connected with any ceremony, unless it happens to be an opprobrious name, in which case it is given at the feast called the *chhaṭṭî*, or *panjâp*, described below. In a similar manner double names, a real and a nickname, of which the latter becomes the one by which the bearer is known in life, are used in Maisûr,* arising from the natural affection of the parents. Such names are—

Name.	*Meaning.*	*Derivation.*
Aṇṇappâ Aṇṇiâ	Elder-brother	aṇṇâ
Appaṇṇâ Appâ Râo	father	appâ
Chikiâ	little	chikâ
Doḍḍaṇṇâ Doḍḍappâ	large	doḍḍâ
Puṭṭiâ Puṭṭû Râo	small	puṭṭâ
Saṇṇappâ	small	saṇṇâ
Ṭhummiâ	younger-brother	ṭhummâ

These nicknames have also another origin in the universal dislike of Indian women of all classes and parts to calling their husbands

* See *Indian Antiquary*, vol. IX., page 309.

by name, so that when the husband and son have the same name the nickname becomes necessary and sticks for life. In the Panjâb the necessity would never arise, for there the father and son cannot bear the same name, nor could it arise among the Musalmâns, the universal and orthodox custom with them being never to name the son after the father.

The other class of names is that called by the "caste" Hindûs "the real name," and variously the *janamrâsî nâm* or genethliacal name, the *janamî nâm* or birth name, the *janam kâ nâm* or birthday name, and the *bhîtar kâ nâm* or inner name. It is contained in the *janampatri*, is of astrological origin, and is used only at marriages and such occasions in life as require a consultation of the stars. The *parsiddh nâm* may be the same as the *janamrâsî nâm*, but in practise it is very rarely so. It follows therefore that the latter is seldom used to designate its bearer in his daily life. Low-caste and out-caste Hindûs have no *janamrâsî nâm*, but when they become wealthy they are apt to manufacture one, much as our *parvenus* manufacture coats-of-arms and from the same feeling.

This astrological naming takes place at the *chhaṭṭî* (*lit.* sixth) or *panjâp* (? = *pujâpâ*, offering), a feast which is held properly on the 6th day after the birth of the child, but also on the 7th, 8th, 9th or 10th day. The friends of the family are called together and hold a feast lasting all night (*raṭjagâ* or vigil), during which they sing hymns of praise and rejoicing to music and drumming, and feast according to the usages of their particular caste. A Brâhman is present to cast the horoscope and name the child, which he proceeds to do in the following manner:—

He first enquires from the family exactly at what time the child was born and then turning to his almanac, finds out in what portion of what *nachhatar* (*nakshatra*), or lunar mansion, the moment of birth occurred. This information decides the commencing letter of this child's name, but in order to show how this is arrived at I must explain as follows:—Roughly the moon passes into a new mansion once in every twenty-four hours, and the moment of ingress and egress is exactly shown in the native almanacs. The

Hindûs divide the day of 24 hours from 6 A.M. to 6 A.M. into 60 *gharîs* of 60 *pals* each, and each *nachhatar* into 4 portions called *aksharas* or ruling letters of 15 *gharîs* or 6 hours each. These portions of *nachhatars* or ruling letters are shown in the table below, but why they have been so fixed I have been unable to find out. They are, however, of great importance in Hindû life, as fixing the genethliacal names of children, which must begin with the ruling letter. Thus, supposing a boy born on the 26th January, 1882, at 9-30 P.M. has to be named, the almanac shows that the *nachhatar* Asunî commenced at 23 *gharîs* 41 *pals* on that day, *i.e.*, at 3-15 P.M. The four ruling letters of Asunî are *chu*, *che*, *cho*, *lâ*, each of 6 hours duration, *i.e.*, *chu* rules to 9-15 P.M., *che* to 3-15 A.M., *cho* to 9-15 A.M., and *lâ* to 3-15 P.M., on the 26th and 27th January. It is therefore clear that this particular child's name is ruled by *che*, and so he is named genethliacally Chet Râm. Similarly to ascertain the name of a child born on 10th June, 1882, at 1 P.M., the almanac shows that the *nachhatar* Utrâ Bhâdrpâd commenced at 12 *gharîs* 53 *pals* or 11-20 A.M. Its first letter Du is therefore ruling up to 5-20 P.M., and the child must be named Dunî Chand or Durgâ Parshâd.* I give here the Hindû genethliacal table:—

Hindû Genethliacal Table.

	No.	1	2	3	4	5	6	7	8	9	10	11	12	13	14
Nachhatar	Name	Asunî	Bharnî	Kṛittikâ	Rohinî	Mṛigsirâ	Âradrâ	Punarbas	Pûkh	Ślekhâ	Maghâ	Pûrbâ Phâlgunî	Utrâ Phâlgunî	Hast	Chitrâ
Ruling Letter	1st	chu	li	a	o	be	ku	ke	hu	ḍi	ma	mo	ṭe	pu	po
	2nd	che	lu	i	ba	bo	ga	ko	he	ḍu	mi	ṭa	ṭo	pa	po
	3rd	cho	le	u	bî	kâ	nga†	hâ	ho	ḍe	mu	ṭi	pâ	ṇa	ra
	4th	lâ	lo	e	bu	ki	chha	hi	ḍâ	ḍo	me	ṭu	pi	ṭâ	ri

* As ordinary natives have no notion of time, and as it is very important for genethliacal purposes to ascertain the exact moment of birth, there are various queer and interesting ways of doing this, but they are beside the present enquiry.

† From this letter comes the name Ngangan, *vulgo* Anggan.

	No.	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Nachhatar	Name	Swâtî	Bisâkhâ	Anuradhâ	Jeshṭhâ	Mûl	Pûrbâ Khâṛh	Ûtrâ Khâṛh	Abhijit	Śrâwan	Dhanushṭhâ	Śatbhikh	Pûrbâ Bhâdrpâd	Ûtrâ Bhâdrpâd	Reuatî
Ruling Letter	1st	ru	ti	na	no	ye	bha	be	ja	khi	gâ	go	se	du	de
	2nd	re	tu	ni	yâ	yo	dha	bu	je	khu	gi	sâ	so	tha	do
	3rd	ro	te	nu	yî	bhâ	pha	jha	jo	khe	gu	si	dâ	jha	châ
	4th	tâ	to	ne	yu	bhi	ḍha	jhi	kha	kho	ge	su	di	nya	chi

The *nachhatar* Abhijit does not last more than six hours, and is merely intercalary to complete the correct computation. Some astrologers do not consider it at all. It follows therefore that genethliacal names rarely begin with *ja*, *je*, *jo* and *kha*.

Among Muḥammadans the orthodox way of naming a child throughout the world is this: At the feast of 'Aqîqa or head-shaving, so called from *'aqîqa*, the down on a baby's head, and which is held 3 days after birth, the local Maulvî is sent for to name the child, which he does thus:—He shouts out the *azân*, or call to prayer, with a loud voice, and repeats the 1st *sûrâ*, Sûrâ-i-fâtiḥa, of the Qurân, or sometimes the 112th, Sûrâ-i-ikhlâs, or in other words the beginning or end of the Qurân,* and then takes the book and blows it open. The first letter on the right-hand page should commence the name of the child, but if he should not approve of that letter he takes the first letter of the seventh line following. If that displeases, then the first letter of the right-hand page of the seventh leaf following; then the first letter of the next seventh line, and so on, till a suitable letter is found. Three days after this, or the sixth after the birth, corresponding to the *chhaṭṭî* of the Hindûs, the family hold a feast, but entirely among themselves, at which they kill some animal. No outsider can partake of any part of this, and what is left must be buried. During this feast they shave the child's head.

The Muḥammadans have, too, an astrological method of naming children. This is done by ascertaining what planet rules at the

* The Qurân contains 114 Sûrâs.

moment of birth. For this purpose they use two separate genethliacal tables, one for the day, 6 A. M. to 6 P. M., and one for the night 6 P. M. to 6 A. M. Between these periods each hour has a different ruling planet, and the child's name must begin with the first or last letter of the ruling planet's name. The planets are—

1 Shams	Sun	5 Atârid	Mercury
2 Qamar	Moon	6 Mirrîkh	Mars
3 Zuhal	Saturn	7 Mushtarî	Jupiter.
4 Zohra	Venus		

If we take between 10 and 11 A. M. on Wednesday we shall find that Mars, or Mirrîkh, is ruling, and we shall get as names Mîrân Bakhsh and Mariam, Khairu'llah and Khadîja. Again, taking between 9 and 10 P. M. on Thursday night we shall find the Moon, or Qamar, ruling, and so have as infantile names Qamaru'ddîn and Qulsûm, Rahîm Bakhsh and Rabîa. The Muḥammadan genethliacal tables are as follows :—*

Diurnal.

Hour.	Sunday.	Monday.	Tuesday	Wednesday.	Thursday.	Friday.	Saturday.
6 to 7.....	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
7 to 8.....	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
8 to 9.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
9 to 10.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
10 to 11.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
11 to 12.....	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
12 to 1.....	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
1 to 2.....	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
2 to 3.....	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
3 to 4.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
4 to 5.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
5 to 6.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus

* Compare Herklots' *Qanoon-e-Islam*, page 12.

Nocturnal.

Hour.	Sunday.	Monday.	Tuesday	Wednesday.	Thursday.	Friday.	Saturday.
6 to 7.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
7 to 8.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
8 to 9.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
9 to 10.....	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
10 to 11.....	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
11 to 12.....	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
12 to 1.....	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
1 to 2.....	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
2 to 3.....	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
3 to 4.....	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
4 to 5.....	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
5 to 6.....	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon

Like the Hindûs, the Musalmâns consider it a sin to name their children after themselves, though they do not carry the notion to ancestral names. The superstitious and humble in life, especially members of forcibly converted Hindû tribes, follow all the Hindû customs, even to calling in Brâhmans, holding Hindû festivals, giving opprobrious names from the same reasons and with the same customs as the Hindûs, and using *janampatrîs;* all of which show the slight inward hold their adopted religion has over them.

CHAPTER VIII.

THROUGH the kindness of Miss G.L. West, in charge of the Christian Girls' Boarding School at Lûdiânâ, I have been enabled to add a few remarks on the growth of Christian nomenclature in Northern India.

Native Christian children are named now after three chief methods. The first is according to the current Indian Aryan system. Thus:—

Male Christians' Names.

'Abadîa	Iliâs	Prabhû Dâs
Chambâ	Kâḍû Ghos	Santû
Dînâ Nâth	Khemantâ Rai	Tulsî
Hemantâ Rai	Maullâ Bakhsh	
Ibrâhîm	Munshî	

Female Christians' Names.

Aḥmadî	Krishṇ Deî	Rukhiâ
Akko	Lachhmî	Sadâmanî Bânarjî
Amojan Nârâyaṇ	Mariam	Satto Prîo Bânarjî
Âso	Mechal	Saurnoṅ Prân
Beno Bânarjî	Nanhî	Sukhiâ
Devakî	Phulmanî	Toḥfa
Jwâlî	Premî	Wazîr Begam
Kadambînî Bânarjî	Raḥmat	

It will be seen, however, later on that in these names of Christians the second names, where they exist, are looked on as surnames, in utter contradiction of the true native ideas and feeling. In the above names where Bânarjî and Ghos occur these last are properly caste names thrown in at the end of the true Proper Name in the usual way.

As will have been already observed, the lower and poorer natives have no second or complementary name as a rule. There is something of the sort to be observed among the low native Christians, who have frequently only one name of European origin, often Scriptural; the real Christian name in fact without a surname: as, to quote from the school lists—

Girls.

Anna	Eliza	Kittie	Margaret	Ruth
Clara	Emily	Lina	Martha	Susan
Dinah	Janie	Lizzie	Mary	

Boys.

Eli	Jacob	Philip	Samuel

In one case among the boys there is only one name, but it is a surname without a Christian name. This boy's name is simply Wilson. Another boy with a single name has a most remarkable one, *viz.*, as printed, Kamerson. This looks very much like a corruption of the Hindû Kumar Sain.

The second system is to give the child a purely English name, in which the European fashion of Christian and surname is fully adopted. Thus:—

Girls.

Adeline Dales	Lizzie Richardson	Mercy Patterson
Agnes Richardson	Lovie Wylie	Nellie Wylie
Alice Patterson	Lydia Davis	Rachel Richardson
Annie Melvill	Martha Stuart	Susan Benton
Balm Muller	Mary Denison	Victoria Richardson
Caroline Randall	Mary Wylie	
Jane Davis	Mattie Dales	

The third and last system is by far the most interesting, and well worth record here, as showing the commencement of the growth of what will be eventually a system of native Christian nomenclature. This system mixes up the Indian and European methods of naming, but after the European manner. It is no doubt due to the feeling on the subject of names, which naturally dominates the European missionaries, to whom the existence of the native schools is due. In order to exhibit this feeling I cannot do better than quote Miss West's own words—"To give the *final* name of the father as a *surname* is becoming very common among native Christians, I suppose from much the same reasons as our ancestors adopted their second name from their different trades, &c." Natives, too, have more than one name, and even add their caste or tribal names to their proper names, but neither the second part of the proper name, nor the caste, nor the tribal name is ever used in the same way as the European surname. The notion of the surname is quite foreign to native ideas, and its use among the native Christians is very interesting and novel. It is to be observed that the *final* name of the father's name is the one chosen for this new surname. This will be

usually the complementary addition to the proper name, and hence such names for native Christians as—

Maggie Singh Mary Sen Martha Sen Mariam Singh

But oftener it is the caste or tribal name, which thus becomes as it were a clan surname, somewhat on the model of the Scotch, Irish and Welsh clan surnames. Thus—

Janie Appâl	Cecilia Chaturjî	Maggie Ghos
Joseph Appâl	Edith Chaturjî	Minnie Ghos
Ella Bânarjî	Mollie Chaturjî	

It is also obvious from some of these Christians' names, that the father, as might be expected from the lowly parentage of many of them, had but *one* name, and hence such queer mixtures, as—

Janie 'Abdu'llah	Alice Pûran	Ellen Sâbir
Martha Benî	Mercy Pûran	Sarah Sâbir

Sometimes the whole of the father's name has been added, as—

Emily 'Îsâ Dâs
Ernestina Tahil Singh
Esther P. C. Appâl (P. C.? for Prem Chand).

There are several cases of names of a similar growth to these, in which the parents had evidently been Christians with single Christian names. This Christian name has in subsequent generations been used as a surname, and hence the origin of a separate set of surnames for these people based on Christian names. Instances are—

Abigail Jonathan	Charlotte Paul	Harriett James
Agnes Benjamin	Elizabeth John	Lizzie Philip
Agnes James	Ella Matthias	Mary Anna Samuel
Amy Thomas	Ellen Benjamin	

An equally interesting and significant fact to be observed in this connection is the loss of the general use and meaning of a name, through which the two parts of the ordinary native name are used as Christian and surname without any reference to the original sense of the words. An instance of this is Ulfat Singh, the name of a *female* teacher in Miss West's School, where Ulfat is the Christian name and Singh the surname of the girl. But Ulfat Singh is a *male* name in actual use in ordinary native life with a common variant Ulfat Rai, and I never met with Singh as a female complement among natives when left to themselves.

TABLE I.—*Names from the Census Returns,* 1881, *Ambâlâ District, of the Villages of Gaḍaulî, Bibiâl, Khârwan, Ismâ'îlâbâd, and Rattewâlî.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
1	'Abdul	4	4	.....	Râiṅ (2), Shekh (2).	.....	...	.....	.....
2	'Abdu'l-Karîm	2	2	.....	Dogar (2)	.....	...	.....	.....
3	'Abdu'llah Shâh.	1	1	.....	Faqîr	.....	...	.....	.....
4	Abelâ	9	9	Bâḍhî, Mâlî (2), Kahâr, Râjpût, Chûhrâ, Gûjar, Chammâr (2)	.....	.....	...	.....	.....
5	'Âesha	2	...	.....	.....	.....	2	.....	Râiṅ (2).
6	Aḥmad	2	2	.....	Shekh, Ḍogar..	.....	...	.....	.....
7	Aḥmadâ	1	1	.....	Mîrâsî	.....	...	.....	.....
8	Aḥmad 'Ali ...	1	1	.....	Jogî	.....	...	.....	.....
9	'Aishâṅ	2	...	.....	.....	.....	2	.....	Ḍogar (2).
10	Ajodhâ	1	1	Mahâjan	.....	.....	...	.....	.....
11	Ajudhiâ	1	1	Lohâr	.....	.....	...	.....	.....
12	Akkî	1	1	Gûjar.....	.....	.....	...	.....	.....
13	'Aliâ	6	6	.....	Dhobî, Râiṅ (4), Shekh.	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE. No. of times occurring.	MALE. Castes in which occurring. Hindu.	MALE. Castes in which occurring. Musalman.	MALE. Castes in which occurring. Children.	FEMALE. No. of times occurring.	FEMALE. Castes in which occurring. Hindu.	FEMALE. Castes in which occurring. Mussalman.
14	'Ali Bakhsh ...	6	6	.....	Râîn (3), Mîrâsî (2), Ḍogar.	.....	...	.....	.....
15	Âlîkor	2	...	.....	.....	.....	2	Jâṭ, Mâlî	.....
16	'Ali Muḥammad.	2	2	.....	Ḍogar, Shekh..	.....	...	.....	.....
17	'Ali Nawâz ...	1	1	.....	Râîn	.....	...	.....	.....
18	Allah Bakhsh.	9	9	.....	Julâhâ (2), ... Râîn (5), ... Ḍogar, Sunâr	.....	...	.....	.....
19	Allahdî	6	...	.....	.....	.....	6	.....	Râîn (2), Mîrâsî, Julâhâ (2), Shekh.
20	Allahdîâ	9	9	.....	Julâhâ, Jogî, Nâî (3), Mîrâsî, Ḍogar (2), Shekh.	.....	...	.....	.....
21	Allahdîn	4	4	.....	Râîn (4)	.....	...	.....	.....
22	Âlû.....	1	1	.....	Râîn	.....	...	.....	.....
23	Amar Singh...	2	2	Gûjar.....	.....	Râjpût	...	.....	.....
24	Amî Chand ...	3	3	Mahâjan, Kambo, Jhinwar	.....	.....	...	.....	.....
25	Amî Kaṅwar..	1	...	.....	.....	.....	1	Gûjar	.....

26	Amîran.....	1	...	.....	.....	.....	1	.....	Paṭhân.
27	Amîr Bakhsh.	3	3	.....	Mîrâsî (3).....	.....	...	.....	.....
28	Amîro	1	...	.....	.....	.....	1	.....	Julâhâ.
29	Amiru'ddîn ...	1	1	.....	Julâhâ	.....	...	.....	.....
30	Anchlo	1	...	.....	.....	.....	1	Gaḍarriâ	.....
31	Anchro	1	...	.....	.....	.....	1	Brâhman	.....
32	Aneko	1	...	.....	.....	.....	1	Gûjar.....	.....
33	Arjânand	2	2	Brâhman (2)...	.....	.....	...	.....	... .
34	Âsâ.....	3	3	Mahâjan, Kâith	.....	Lohâr	...	.....	.....
35	Âsâ Râm	6	6	Brâhman (3), Mahâjan, Gûjar.	.....	Jhiṅwar, Mahâjan, Brâhman.	...	.....	.....
36	Âsî.....	10	...	.....	.....	.....	10	Mahâjan (3), Kalâl, Baniyâ, Sunâr, Gûjar, Jhiṅwar (2), Chammâr.	.....
37	Âsiâ	1	1	Chûhṛâ	.....	.....	...	.....	.....
38	Aso	7	...	.....	.....	.....	7	Jhiṅwar (3), Mâlî, Tarkhân, Mahâjan, Chammâr.	.....
39	'Âṭâ Muḥammad.	1	1	.....	Sunâr.....	.....	...	.....	.....
40	'Aṭar.....	1	1	Gûjar	.....	.....	...	.....	.....
41	'Aṭarâ	3	3	Râjpût, Chammâr.	.....	Jâṭ	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
42	'Aṭarî	7	...	.....	.....	.....	7	Mahâjan, Jâṭ (2), Brâhman, Jiṅwar, Nimakgar, Chammâr.	.....
43	'Aṭar Singh ...	1	1	Jâṭ	.....	.....	...	.....	.....
44	Âtmâ Râm ...	3	3	Brâhman (2) ..	.....	Brâhman	...	.....	.....
45	'Âzîma	2	...	.....	.....	.....	2	.....	Râiṅ (2).
46	'Azîma	5	...	.....	.....	.....	5	.....	Râiṅ(4),Shekh.
47	'Azîman	8	...	.....	.....	.....	8	.....	Mîrâsî (2), Râiṅ (4), Julâhâ, Nâî.
48	'Azîzan	1	...	.....	.....	.....	1	.....	Shekh.
49	'Azîz Khâṅ ...	1	1	.....	Paṭhân	.....	...	.....	.....
50	Bâdâm	1	1	Kambo	.....	.....	...	.....	.....
51	Badâmâ	7	7	Jhiṅwar, Chûhṛâ, Gûjar.	.....	Kumhar, Jhiṅwar, Chammâr (2).	...	.....	.....
52	Badâmâṅ	1	...	.....	.....	.....	1	Mâlî	.....

53	Badâmî	13	...	.....	.....	.....	13	Baḍhî, Brâhman, Lohâr, Mâlî, Kumhâr (2), Gûjar(3), Chûhṛa(2), Jhiṅwar, Chammâr.	.....
54	Badan	1	1	Gûjar.....	.....	.....	...	.....	.....
55	Badhâwâ	7	7	Baniya, Lohâr (2), Tarkhân.	.....	Bâḍhî, Mâlî, Gûjar.	...	.....	.....
56	Baghaṛ	1	1	.....	Mîrasî	.....	...	.....	.....
57	Bahâdur	2	2	Râjpût	Jogî	.....	...	.....	.....
58	Bahâdurâ	2	2	Bâḍhî	.....	Jhiṅwar	...	.....	.....
59	BahâdurSingh	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
60	Bahâl Singh...	1	1	.....	.....	Râjpût	...	.....	.....
61	Bahâr Shâh ...	1	1	.....	Faqîr	.....	...	.....	.....
62	Bahrâm.....	1	1	Sikh	.....	.....	...	.....	.....
63	Bâjâ	2	2	Ṭiwânâ	.....	Ḍogar	...	.....	.....
64	Bakhshâ	1	1	Chûhṛâ	.....	.....	...	.....	.....
65	Bakhshan.....	1	...	.....	.....	.....	1	.....	Jogî.
66	Bakhshî	3	...	.....	.....	.....	3	.....	Râiṅ (3).
67	Bakhshî Râm.	1	1	Brâhman	.....	.....	...	.....	.....
68	Bakhsho	2	...	.....	.....	.....	2	Chhîmbâ	Julâhâ.
69	Bakhtâwar ...	1	1	Râjpût	.....	.....	...	.....	.....
70	Bakhtâwar Singh.	1	1	Râjpût	.....	.....	...	.....	.....
71	Balhî	1	...	.....	.....	.....	1	Chûhṛâ	.....
72	Bâlî	2	1	Mahâjan	.....	.....	1	Mahâjan	.....
73	Bâlkû	1	1	Jâṭ.....	.....	.....	...	.....	.....
74	Bâlmukand ...	3	3	Brâhman (2)...	.....	Brâhman	...	.....	.....
75	Bambholâ.....	2	2	.....	.....	Râjpût (2).....	...	.....	.....

TABLE I—*continued.*

Serial Number.	Name.	No. of times occurring in 2346 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
76	Bambholî	1	...	.....	.....	.....	1	Râjpût	.....
77	Bambhol Singh.	2	2	.....	.....	Râjpût (2).....	...	.....	.....
78	Banno	1	...	.....	.....	.....	1	Mahâjan	.....
79	Bansâṅ	1	...	.....	.....	.....	1	Mahâjan	.....
80	Bansî.....	10	10	Mâlî (3), Lohâr, Tarkhân, Jhiṅwar, Brâhman, Mahâjan.	.....	Bâḍhî, Chammâr.	...	.....	.....
81	Banwârî	2	2	.....	.....	Brâhman, Baniyâ.	...	.....	.....
82	Bâo	1	...	.....	.....	.....	1	Mahâjan	.....
83	Bâqar	2	2	.....	Jogî, Shekh ...	.....	...	.....	.....
84	Barkat	7	7	.....	Râiṅ(5),Shekh, Sayyid.	.....	...	.....	.....
85	Barkatâ.....	1	1	.....	Râiṅ	.....	...	.....	.....

86	Bârû	12	12	Bâdhî, Baniyâ (2), Brâhman, Lohâr, Chhimbî, Gûjar, Jhiṅwar, Chammâr.	Julâhâ	Baniyâ, Chammâr.	...	.....	.....
87	Basant	1	1	Râjpût	.....	.....	...	.....	.....
88	Basantâ.....	7	7	Baniyâ (2), Mâlî, Lohâr, Mahâjan	.....	Brâhman (2) ...	...	.....	.....
89	Basantî	5	1	Jhiṅwar	.....	.....	4	Mahâjan (4) ...	.....
90	Basant Râm ...	1	1	Mahâjan	.....	.....	...	.....	.....
91	Basâû	2	2	Brâhman	.....	Brâhman	...	.....	.....
92	Basâwan	1	1	Gûjar	.....	.....	...	.....	.....
93	Bastî	2	2	Chûhṛâ, Mâlî ..	.....	.....	...	.....	.....
94	Bâunâ	1	1	.....	.....	Chûhṛâ	...	.....	.....
95	Bâwâ Gharîb Dâs.	1	1	Faqîr	.....	.....	...	.....	.....
96	Bâwâ Râm Dâs.	1	1	Bairâgî	.....	.....	...	.....	.....
97	Begam	1	...	.....	.....	.....	1	.....	Ḍogar.
98	Begâṅ	4	...	.....	.....	.....	4	.....	Faqîr, Râîṅ (3)
99	Bego	1	...	.....	.....	.....	1	.....	Ḍogar.
100	Begun	1	1	Râjpût	.....	.....	...	.....	.....
101	Belî Râm	1	1	.....	.....	Brâhman	...	.....	.....
102	Bhâgâṅ	1	...	.....	.....	.....	1	Chammâr	.....
103	Bhâgî	3	...	.....	.....	.....	3	.....	Ḍogar (3).
104	Bhâgo	1	...	.....	.....	.....	1	Kambo	.....
105	Bhagrathî.....	1	...	.....	.....	.....	1	Brâhman	.....
106	Bhâgû	1	1	.....	Ḍogar	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	Castes in which occurring.			No. of times occurring.	Castes in which occurring.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
107	Bhagwânâ ...	18	18	Mâlî (6), Bâḍhî, Râjpût (3), Kalâl, Kumhâr, Gûjar (5), Jhiṅwar.	.....	.....	...	.....	.....
108	Bhagwân Dâs.	1	1	Jâṭ	.....	.....	...	.....	.....
109	Bhagwân Devî	1	...	.....	.....	.....	1	Râjpût	.....
110	Bhagwânî	7	7	Baniyâ, Mahâjan(2), Brâhman, Mâlî, Ḍogar, Chammâr.	.....	.....	...	.....	.....
111	Bhagwantî ...	2	...	.....	.....	.....	2	Brâhman, Ṭhaṭherâ.	.....
112	Bhaisbân	1	...	.....	.....	.....	1	.....	Ḍogar.
113	Bhajnî	1	...	.....	.....	.....	1	Brâhman	.....
114	Bhajû	1	1	Mâlî	.....	.....	...	.....	.....
115	Bhânâ	1	1	Tarkhân	.....	.....	...	.....	.....
116	Bhaṭîlâ	1	1	Jhiṅwar	.....	.....	...	.....	.....
117	Bhaṭṭû	1	1	Gûjar	.....	.....	...	.....	.....
118	Bhawânî Dâs.	1	1	Brâhman	.....	.....	...	.....	.....

119	Bhâwarâ	1	1	Gûjar	.....	.....	...	.....	.....
120	Bhekhî	1	1	.....	Râiṅ	.....	...	.....	.....
121	Bhîkhâ	1	1	Gûjar	.....	.....	...	.....	.....
122	Bholâ.....	5	5	Lohâr. Kahâr. Chammâr (2).	.....	Bâḍhî	...	.....	.....
123	Bholî.....	4	...	.....	.....	.....	4	Bâḍhî, Baniyâ, Râjpût, Jhiṅwar.	.....
124	Bholû	1	1	Chammâr	.....	.....	...	.....	.....
125	Bhûî	4	...	.....	.....	.....	4	Brâhman (3). Chammâr.	.....
126	Bhûkhâ	1	1	.....	Mîrâsî	.....	...	.....	.....
127	Bhunnî	1	1	.....	Muniâr	.....	...	.....	.....
128	Bhûṛâ	1	1	.....	Râiṅ	.....	...	.....	.....
129	Bhûṛî.....	3	...	.....	.....	.....	3	Râjpût, Gûjar.	Julâhâ.
130	Bhûṛo	1	...	.....	.....	.....	1	Gûjar.....	.....
131	Bhûṛû	3	3	Jhiṅwar, Gûjar.	Ḍogar	.....	...	.....	.....
132	Bîbî	5	...	.....	.....	.....	5	.....	Râiṅ, Ḍom, Ḍogar (3).
133	Bîjâ Râm	1	1	Gûjar	.....	.....	...	.....	.....
134	Billû	2	2	Baniyâ, Gûjar.	.....	.....	...	.....	.....
135	Bilro	1	...	.....	.....	.....	1	Chammâr	.....
136	Bindrâban ...	1	1	Mahâjan	.....	.....	...	.....	.....
137	Bîrâ	4	4	Gadarriâ, Chammâr.	Râiṅ	Jhiṅwar.....	...	.....	.....
138	Bîran.....	1	...	.....	.....	.....	1	Gûjar.....	.....
139	Bîr Bhân	1	1	Brâhman	.....	.....	...	.....	.....
140	Bîrî	3	...	.....	.....	.....	3	Jhiṅwar (2), Gûjar.	.....
141	Bîr Kaṅwar ...	3	...	.....	.....	.....	3	Gûjar, Jhiṅwar, Chammâr.	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
142	Bîro	6	...	.....	.....	.....	6	Mâlî (2), Brâhman, Chhîmbî, Gûjar (2).	.....
143	Bîrû	5	5	Baniyâ, Chammâr (2)	.....	Chûhṛâ, Chammâr.	...	.....	.....
144	Bîr Singh	9	9	Mâlî (2), Tarkhân (2), Lohâr, Jhiṅwar (2), Gûjar (2)	.....	.....	...	.....	.....
145	Bîrwî.....	3	...	.....	.....	.....	3	Mâlî, Jhiṅwar, Gûjar.	.....
146	Bishambar ...	4	4	Brâhman (2), Baniyâ (2)	.....	.....	...	.....	.....
147	Bishambar Deî	1	...	.....	.....	.....	1	Gûjar.....	.....
148	Bishnâ	2	2	.....	.....	Râjpût, Chammâr	...	.....	.....
149	Bishnî	8	...	.....	.....	.....	8	Brâhman, Jâṭ, Mâlî, Tarkhân, Baniyâ, Chhîmbî, Gûjar (2).	.....

150	Bishn Singh...	1	1	.....	.....	Râjpût	...	.....	.....
151	Bissî	2	...	.....	.....	.....	2	Gaḍarriâ, Mâlî	.....
152	Bisso	17	...	.....	.....	.....	17	Baniyâ, Mahâjan, Sunâr, Brâhman (3), Mâlî (2), Kumhâr (2), Gaḍarriâ, Gûjar (2), Jhiṅwar.	Ḍogar (3).
153	Bissû	1	1	.....	.....	Jhiṅwar.....	...	.....	.....
154	Braj Lâl	1	1	Brâhman	.....	.....	...	.....	.....
155	Brânjî	1	1	.....	.....	Jâṭ.....	...	.....	.....
156	Bo 'Ali	3	3	.....	Râiṅ(2), Shekh.	.....	...	.....	.....
157	Bo 'Ali Bakhsh	2	2	.....	Mîrâsî, Nîlgar.	.....	...	.....	.....
158	Bodî	1	1	Gûjar	.....	.....	...	.....	.....
159	Buddho	4	...	.....	.....	.....	4	Brâhman (2), Mâlî, Chammâr.	.....
160	Buddh Râm ...	1	1	Kumhâr	.....	.....	...	.....	.....
161	Buddh Singh..	2	2	Gûjar.....	.....	.....	...	.....	.....
162	Buddhû.....	14	14	Bâḍhî, Brâhman, Râjpût, Kumhâr (3), Chammâr (2), Jhiṅwar, Nîmakgar, Gaḍarriâ.	Râiṅ	Mâlî, Kambo..	...	.....	.....
163	Bûjâ	1	1	Gûjar.....	.....	.....	...	.....	.....
164	Bûjî	4	...	.....	.....	.....	4	Chammâr, Kumhâr.	Râiṅ(2).

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
165	Bûlâ	8	8	Brâhman (3), Râjpût, Mahâjan.	Râîn, Barhâî..	Gûjar.....	...	.....	.....
166	Buland Khân .	1	1	.....	Pathân	.....	...	.....	.....
167	Bûlî	1	...	.....	.....	.....	1	.....	Dogar.
168	Bûtî	4	...	.....	.....	.....	4	Gadarriâ, Baniyâ, Chammâr (2).	.....
169	Chambelâ.....	3	3	.....	.....	Râjpût (2), Chammâr.	...	.....	.....
170	Chambelî	2	...	.....	.....	.....	2	Râjpût (2).....	.....
171	Chamel Singh.	1	1	.....	.....	Râjpût	...	.....	.....
172	Chandâ	1	1	.....	.....	Mâlî	...	.....	.....
173	Chandan	4	1	Kambo	.....	.....	3	Râjpût, Brâhman (2).	.....
174	Chandan Devî.	1	...	.....	.....	.....	1	Brâhman	.....
175	Chandî	1	...	Baniyâ	.....	.....	...	.....	.....
176	Chando	6	...	.....	.....	.....	6	Mâlî, Kumhâr, Baniyâ, Chammâr.	Dhobî, Sikligar.
177	Chandû	8	8	Brâhman (2), Mahâjan.	Sikligar.....	Mâlî, Baniyâ (2), Mahâjan.	...	.....	.....

178	Chamman	3	...	.....	.....	.....	3	Baniyâ, Gûjar Mahâjan.	.....
179	Charâghâ	1	1	Râjpût	.....	.....	...	.....	.....
180	Charâghî	2	...	.....	.....	.....	2	Râjpût (2) ...	.....
181	Chaṛhtâ	1	1	Gaḍarria	.....	.....	...	.....	.....
182	Chetû	2	2	Chûhṛâ	.....	Mâlî	...	.....	.....
183	Chhajjû	15	15	Mâlî, Kumhâr, Ṭhatherâ, Chhîmbî, Brâhman, Tarkhân, Kambo, Jhiṅwar, Sunâr.	.....	Bâḍhî, Jhiṅwar (4), Chûhṛâ.	...	.....	.....
184	Chhattar	2	2	Baniyâ, Mahâjan.	.....	.....	...	.....	.....
185	Chhattrû	3	3	Jhinwar, Chûhṛâ.	.....	Mâlî	...	.....	.....
186	Chhittar	2	2	.....	Jogî	Gûjar	...	.....	.....
187	Chhoṭâ	2	2	Tarkhân, Lohâr.	.....	.....	...	.....	.....
188	Chhoṭî	9	...	.....	.....	.....	9	Mâlî (3), Brâhman (2), Chammâr, Gûjar.	Râîṅ, Shekh.
189	Chhoṭo	7	...	.....	.....	.....	7	Gaḍarriâ, Jâṭ, Sikh, Gûjar (2).	Râîṅ, Sikligar.
190	Chhoṭû	9	9	Lohâr (2)	Râîṅ (3), Jogî (2).	Bâḍhî, Chûhṛâ	...	.....	.....
191	Chhûnî	3	...	.....	.....	.....	3	Brâhman (3)...	.....
192	Chhunwâ	1	1	.....	Shekh	.....	...	.....	.....
193	Chimman	1	1	.....	.....	Râjpût	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2816 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
194	Chînû.....	1	1	Gadarriâ	.....	.....	...	.....	.....
195	Chûhṛâ	6	6	Mâlî (2), Tarkhân, Râjpût, Chûhṛâ.	.....	Jhiṅwar	...	.....	.....
196	Chûhṛî	13	...	.....	.....	.....	13	Kumhâr, Râjpût (3), Baniyâ (2), Brâhman (3), Mâlî (2).	Julâhâ, Ḍogar.
197	Chûhṛiâ.....	1	1	Gûjar	.....	.....	...	.....	.....
198	Chûhṛû	2	2	Kâith.....	.....	Gûjar.....	...	.....	.....
199	Chûnî	2	2	Mahâjan, Brâhman	.....	.....	...	.....	.....
200	Chuniâ	1	1	Jhiṅwar	.....	.....	...	.....	.....
201	Chunnî	1	1	Mahâjan	.....	.....	...	.....	.....
202	Dâkhân.....	1	...	.....	.....	.....	1	Chammâr	.....
203	Dâkhî	1	...	.....	.....	.....	1	Mahâjan	.....
204	Dalîp.....	1	1	Râjpût	.....	.....	...	.....	.....
205	Dalîpâ	2	2	Râjpût, Ḍogar.	.....	.....	...	.....	.....
206	Dalîpû	1	1	.....	.....	Gûjar.....	...	.....	.....
207	Dalîp Singh...	1	1	Râjpût	.....	.....	...	.....	.....
208	Dal Singh.....	1	1	Gûjar.....	.....	.....	...	.....	.....

209	Dânî	1	...	.....	.....	.....	1	Gûjar.....	.....
210	Darbo	4	...	.....	.....	.....	4	Gaḍarriâ. Gûjar (2), Brâhman.	.....
211	Darb Singh ...	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
212	Dârî	1	1	.....	Shekh	.....	...	.....	.....
213	Dariâo Singh.	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
214	Dârmî	1	1	Lohâr	.....	.....	...	.....	.....
215	Dâsî	1	1	Pâḍhâ	.....	.....	...	.....	.....
216	Daulatî	1	...	.....	.....	.....	1	Brâhman	.....
217	Daulatiâ	1	1	Brâhman	.....	.....	...	.....	.....
218	Daulat Râm...	3	3	Jâṭ. Sunâr.....	.....	Brâhman	...	.....	.....
219	Dayyâ	10	10	Kahâr, Baniyâ, Mahâjan, Gûjar(6), Chammâr	.....	.....	...	.....	.....
220	Dayyâ Kaṅwar	2	...	.....	.....	.....	2	Jâṭ, Chammâr	.....
221	Dayyâ Râm ...	4	4	Mâlî	.....	Bâḍhî, Gûjar (2)	...	.....	.....
222	Dayyâ Singh...	2	2	Gûjar, Chammâr	.....	.....	...	.....	.....
223	Devî Chand ...	3	3	Brâhman.Bhâṭ,	.....	Brâhman	...	.....	.....
224	Devî Sant.....	1	1	Chammâr	.....	.....	...	.....	.....
225	Devî Singh ...	3	3	Mâlî, Kumhâr, Râjpût.	.....	.....	...	.....	.....
226	Dewâ Singh ...	1	1	Mâlî	.....	.....	...	.....	.....
227	Dhanî Râm ...	1	1	.....	.....	Brâhman	...	.....	.....
228	Dhanuâ.....	2	2	Râjpût, Jâṭ ...	.....	.....	...	.....	.....
229	Dharmî.....	2	...	.....	.....	.....	2	Mâlî, Kambo..	.....
230	Dharmû.....	1	1	.....	.....	Jhiṅwar	...	.....	.....
231	Dhûlâ	2	2	.....	Râîṅ (2).....	.....	...	.....	.....
232	Dhûlâ.....	1	1	Gaḍarriâ	.....	.....	...	.....	.....
233	Dhûmî	1	1	.....	Julâhâ	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2346 names.	MALE.					FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.				No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.			Hindu.	Musalman.
234	Dhuṇḍâṅ	2	...	.....	.....	.....		2	Gûjar.....	Râîṅ.
235	Dhyânâ	2	2	Chammâr	.....	.....		...	.....	.....
236	Dhyân Singh..	1	1	Râjpût	.....	.....		...	.....	.....
237	Diâlâ	1	1	Gûjar.....	.....	.....		...	.....	.....
238	Dillâ	1	1	Gûjar.....	.....	.....		...	.....	.....
239	Dimâk	1	1	Râjpût	.....	.....		...	.....	.....
240	Dînâ	1	1	.....	Râîṅ	.....		...	.....	.....
241	Dînî	1	...	.....	.....	.....		1	.....	Râîṅ.
242	Dîpâ	1	1	.....	.....	Gaḍarriâ		...	.....	.....
243	Dîttâ	2	2	Brâhman, Gûjar.	.....	.....		...	.....	.....
244	Dîwân	2	2	Kumhâr, Lohâr	.....	.....		...	.....	.....
245	Dokhî	1	...	.....	.....	.....		1	Mahâjan	.....
246	Draupatî	5	...	.....	.....	.....		5	Brâhman (3), Baniyâ (2).	.....
247	Dûlâ	7	7	Mâlî, Baniyâ, Tarkhân, Gûjar, Chammâr.	Lohâr, Ḍogar.	.....		...	.....	.....
248	Dûle	1	1	Sunâr	.....	.....		...	.....	.....
249	Dûlî	2	...	.....	.....	.....		2	Gûjar.....	Shekh.
250	Duliâ	1	...	.....	.....	.....		1	Faqîr	.....

251	Dûnî	1	...	.....	.....	.....	1	Brâhman	.....
252	Dûnî Chand...	1	1	Brâhman	.....	.....	...	.....	.....
253	Durgî	10	...	.....	.....	.....	10	Brâhman (6), Mâlî, Baniyâ (2), Gaḍarriâ	.....
254	Durmatî	1	...	.....	.....	.....	1	Brâhman	.....
255	Durt Singh ...	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
256	Dusaundan ...	1	...	.....	.....	.....	1	Mâlî	.....
257	Dusaundhâ ...	1	1	Jhiṅwar	.....	.....	...	.....	.....
258	Dusaundhan ..	3	...	.....	.....	.....	3	Nâî, Brâhman.	Râîṅ.
259	Dusaundhî ...	12	10	Mahâjan, Baniyâ, Chammâr, Pâḍhâ.	Râîṅ (4), Ḍogar	Gaḍarriâ	2	Pâḍhâ	Râîṅ.
260	Dwârkâ	2	2	Brâhman, Mahâjan.	.....	.....	...	.....	.....
261	Dwârkâ Dâs...	1	1	Bairâgî	.....	.....	...	.....	.....
262	Dwârkî	5	...	.....	.....	.....	5	Baniyâ (3), Mahâjan, Brâhman.	.....
263	Fahîma	1	...	.....	.....	.....	1	.....	Jogî.
264	Faqîriâ	1	1	Chûhṛâ	.....	.....	...	.....	.....
265	Farîd	1	1	.....	Ḍogar	.....	...	.....	.....
266	Fattâ	3	3	Jâṭ, Gûjar.....	Râîṅ	.....	...	.....	.....
267	Fatteh Singh..	1	1	Râjpût	.....	.....	...	.....	.....
268	Fattiâ	2	2	Mâlî, Gûjar ...	.....	.....	...	.....	.....
269	Fattû	2	2	.....	Râjpût, Julâhâ	.....	...	.....	.....
270	Faujû	2	2	.....	.....	Gûjar (2)	...	.....	.....
271	Gâgaṅ	1	...	.....	.....	.....	1	.....	Ḍogar.
272	Gaindâ	2	...	.....	.....	.....	2	Mahâjan, Râjpût.	.....
273	Gaindî	1	...	.....	.....	.....	1	Chhîmbî	.....
274	Gajjû.....	2	2	Mâlî, Chammâr.	.....	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number	Name.	No. of times occurring in 2816 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
275	Gahnâ	1	1	Râjpût	.....	.....	...	.....	.....
276	Gahnî	1	...	.....	.....	.....	1	Mahâjan	.....
277	Gamânan	1	...	.....	.....	.....	1	.....	Ḍogar.
278	Gamânî.....	1	1	Gûjar.....	.....	.....	...	.....	.....
279	Gâmo.....	1	...	.....	.....	.....	1	.....	Ḍogar.
280	Ganeshî.....	5	2	Brâhman, Mahâjan.	.....	.....	3	Brâhman, Mahâjan (2).	.....
281	Gangâ Devî ...	1	...	.....	.....	.....	1	Kalâl	.....
282	Gangâ Râm ...	17	17	Brâhman (4). Kalâl, Jhinwar, Mâlî (2), Sunâr. Mahâjan (3). Tarkhân, Râjpût, Gûjar.	.....	Mahâjan, Jâṭ.	...	.....	.....
283	Gangâ Singh .	1	1	Sikh	.....	.....	...	.....	.....
284	Gangî	3	...	.....	.....	.....	3	Mahâjan, Râjpût. Kumhâr.	.....
285	Gango	1	...	.....	.....	.....	1	Brâhman	.....

286	Gangû	5	5	Mâlî, Lohâr, Gûjar, Chammâr.	.....	Mâlî	...	.....	.....
287	Ganhâyâ	2	2	Kalâl	.....	Gûjar.....	...	.....	.....
288	Ganpat	1	1	Mahâjan.	.....	.....	...	.....	.....
289	Gauharî	5	...	.....	.....	.....	5	Gûjar (4)	Râiṅ.
290	Gaurjî	4	...	.....	.....	.....	4	Gûjar (3), Chammâr.	.....
291	Ghârîb Dâs ...	1	1	Faqîr	.....	.....	...	.....	.....
292	Ghâsî	1	1	Jhiṅwar	.....	.....	...	.....	.....
293	Ghâsî Râm ...	2	2	Brâhman, Ṭhaṭherâ.	.....	.....	...	.....	.....
294	Ghasîṭâ.....	2	2	Kambo	Ḍogar	.....	...	.....	.....
295	Ghasîṭî	4	1	Kumhâr	.....	.....	3	Gûjar.....	Râiṅ, Mîrâsî.
296	Ghasîṭû	4	4	Gûjar	Râiṅ (2)	Mâlî	...	.....	.....
297	Ghissâ	1	1	.....	Dhobî	.....	...	.....	.....
298	Ghûghû.....	1	1	Chûhṛâ	.....	.....	...	.....	.....
299	Ghulâm.....	1	1	.....	.....	Chûhṛâ	...	.....	.....
300	Ghulâm Ḥussain.	1	1	.....	Ḍom	.....	...	.....	.....
301	Ghulâm Nabbî	1	1	.....	Râiṅ	.....	...	.....	.....
302	Gobind	4	4	Kumhâr, Baniyâ, Mahâjan (2).	.....	.....	...	.....	.....
303	Gobindâ	1	1	Brâhman	.....	.....	...	.....	.....
304	Gobind Lâl ...	1	1	Mahâjan	.....	.....	...	.....	.....
305	Gobind Râm..	2	2	Brâhman (2)...	.....	.....	...	.....	.....
306	Gomatî	1	...	.....	.....	.....	1	Brâhman	.....
307	Gondal	3	...	.....	.....	.....	3	.....	Ḍogar.
308	Gopâlâ	6	5	Mahâjan, Kahâr, Gûjar (2).	.....	Brâhman	1	Bhâṭ	.....
309	Gopâlî	2	...	.....	.....	.....	2	Râjpût (2) ...	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2816 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
310	Gopî	2	2	Râjpût, Brâhman.	.....	.....	...	.....	.....
311	Gordhan	1	1	Mahâjan	.....	.....	...	.....	.....
312	Gormukh	2	2	Lohâr (2)	.....	.....	...	.....	.....
313	Gûgan	1	1	Mahâjan	.....	.....	...	.....	.....
314	Gulâb	10	10	Gûjar (2), Jhinwar.	Râin (4), Jogî, Paṭhân, Ḍogar.	.....	...	.....	.....
315	Gulâbâ	2	2	Kambo, Kumhâr.	.....	.....	...	.....	.....
316	Gulâb Devî ...	1	...	.....	.....	.....	1	Brâhman	.....
317	Gulâbî	17	...	.....	.....	.....	17	Bâḍhî (2), Mahâjan (3), Mâlî (4), Kalâl, Brâhman (3), Sikh, Kambo, Jhinwar.	Râjpût.
318	Gulzârî	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
319	Gûmâ.....	1	1	.....	Ḍogar	.....	...	.....	.....
320	Gûngâ	1	1	Chûhṛâ	.....	.....	...	.....	.....
321	Gunî	1	1	Bâḍhî	.....	.....	...	.....	.....

322	Gunîâ Râm ...	1	1	Brâhman	.....	.....	...	.....	.....
323	Gur Deî	6	...	.....	.....	.....	6	Brâhman, Gûjar(2), Chûhṛâ, Chammâr (2).	.....
324	Gyânî	5	...	.....	.....	.....	5	Bâḍhî, Mâlî (2), Râjpût, Chammâr.	.....
325	Gyâno	8	...	.....	.....	.....	8	Mâlî (2), Kumhâr, Kambo (2), Jhinwar, Chûhṛâ (2).	.....
326	Gyâsan	1	1	Chammâr	.....	.....	...	.....	.....
327	Hafîzan.....	2	...	.....	.....	.....	2	.....	Paṭhân, Shekh
328	Hâjo	1	...	.....	.....	.....	1	.....	Râîn.
329	Halîm	1	...	.....	.....	.....	1	.....	Râîn.
330	Halîma	4	...	.....	.....	.....	4	.....	Râîn (3). Nâî.
331	Hâkim	1	1	Baniyâ	.....	.....	...	.....	.....
332	Hâkim 'Ali ...	1	1	.....	Julâhâ	.....	...	.....	.....
333	Ḥakîman	4	...	.....	.....	.....	4	.....	Shekh. Râîn (2), Mîrâsî.
334	Hâmid	1	1	.....	Ḍogar	.....	...	.....	.....
335	Hamîrâ	4	4	Baniyâ, Tarkhân, Jâṭ.	.....	Mâlî	...	.....	.....
336	Hansâ	1	1	.....	.....	Mahâjan	...	.....	.....
337	Hanso	1	...	.....	.....	.....	1	Brâhman	.....
338	Harbans	2	2	Brâhman	.....	.....	...	.....	.....
339	Har Chand ...	1	1	Baniyâ	.....	.....	...	.....	.....
340	Har Devî	10	...	.....	.....	.....	10	Râjpût, Mâlî(2), Brâhman (3), Bâḍhî, Mahâjan (2), Ṭhaṭherâ.	

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
341	Hárdwârî	1	...	.....	.....	.....	1	Kambo	.....
342	Harî Râm.....	1	1	Brâhman	.....	.....	...	.....	.....
343	Harî Saran ...	1	1	Brâhman	.....	.....	...	.....	.....
344	Harjas	1	1	Brâhman	.....	.....	...	.....	.....
345	Har Kanwar...	3	...	.....	.....	.....	3	Gûjar (3)	.....
346	Har Lâl.....	1	1	Jâṭ.....	.....	.....	...	.....	.....
347	Harnâm	8	8	Baniyâ, Mahâjan (2), Râjpût, Lohâr, Gûjar.	.....	Kambo, Gûjar	...	.....	.....
348	Harnâmî	1	...	.....	.....	.....	1	Mahâjan	.....
349	Harnâm Singh	1	1	Râjpût	.....	.....	...	.....	.....
350	Harpiârî	1	...	.....	.....	.....	1	Mahâjan	.....
351	Harsarûp	1	1	Brâhman	.....	.....	...	.....	.....
352	Harwâ	1	1	.....	.....	Jâṭ.....	...	.....	.....
353	Hashmat	1	...	.....	.....	.....	1	.....	Julâhâ.
354	Hasnâ	2	2	.....	Râîn, Ḍom ...	.....	...	.....	.....
355	Hasnî.....	2	...	.....	.....	.....	2	.....	Julâhâ, Nâî.
356	Ḥassan	4	4	.....	Shekh, Ḍogar (3).	.....	...	.....	.....
357	Hastâ	1	1	.....	Ḍogar	.....	...	.....	....
358	Haṭṭlâ	1	1	Chammâr	.....	.....	...	.....	....

359	Hayatî	1	...	.....	.....	.....	...	.....	Ḍogar.
360	Hayâunî	1	...	.....	.....	.....	1	Mahâjan	.....
361	Hemâ.....	2	1	.....	Râîn	.....	1	.....	Jogî.
362	Hemû	2	2	.....	Lohâr, Shekh.	.....	...	.....	.....
363	Hemûn	1	1	.....	Mîrâsî	.....	...	.....	.....
364	Hîrâ	20	19	Brâhman (3). Baniyâ (2), Mahâjan, Mâlî (2), Râjpût (2), Kambo, Jhiṅwar (2), Kumhâr.	.....	Mâlî, Kumhâr (2), Gûjar, Chammâr	1	Lohâr	.....
365	Hîrâ Devî.....	1	...	.....	.....	.....	1	Râjpût	.....
366	Hirânand	1	1	Chhîmbî	.....	.....	...	.....	.....
367	Hîrâ Singh ...	3	3	Râjpût (2). Ṭhaṭherâ.	.....	.....	...	.....	.....
368	Hîrî	1	...	.....	.....	.....	1	Brâhman	.....
369	Hîro	6	...	.....	.....	.....	6	Chammâr. Gûjar (2). Brâhman, Jhiṅwar	Jogî.
370	Hîrû	1	1	Gûjar.....	.....	.....	...	.....	.....
371	Hoshiârâ	2	2	Gûjar (2)	.....	.....	...	.....	.....
372	Hoshnâkî	1	1	Mâlî	.....	.....	...	.....	.....
373	Hukkî	1	1	Kumhâr	.....	.....	...	.....	.....
374	Hulâsâ	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
375	Hussainî	3	...	.....	.....	.....	3	.....	Mîrâsî (2), Faqîr.
376	Hussainû	1	1	.....	Shekh	.....	...	.....	.....
377	'Îdo	16	...	.....	.....	.....	16	.....	Sikligar, Julâhâ (4), Shekh, Râîn (8), Jôgî, Mîrâsî.

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
378	'Îdû	4	4	.....	Shekh, Barhâî, Râîn	.....	...	.....	.....
379	Ilâhiâ.....	3	3	.....	Râîn (2), Dom.	.....	...	.....	.....
380	Ilâhiâ Shâh ...	1	1	.....	Faqîr	.....	...	.....	.....
381	Ilâhî Bakhsh, .	2	2	.....	Râîn (2)	.....	...	.....	.....
382	Ilâyachî Nâth .	1	1	Jogî	.....	.....	...	.....	.....
383	Imâm Bakhsh.	6	6	.....	Râîn (3), Shekh (2), Julâhâ	.....	...	.....	.....
384	Indar.....	1	1	.....	.....	Sikh	...	.....	.....
385	Indrû.....	1	1	Brâhman	.....	.....	...	.....	.....
386	Îshar.....	1	1	Sikh	.....	.....	...	.....	.....
387	'Ishqû	1	1	Chammâr	.....	.....	...	.....	.....
388	Jabhar	1	1	Mahâjan	.....	.....	...	.....	.....
389	Jabrî	1	...	.....	.....	.....	1	.....	Jogî.
390	Jabro	1	...	.....	.....	.....	1	.....	Dhobî.
391	Jaddû	1	1	Thatherâ	.....	.....	...	.....	.....
392	Jagâdhrî	1	1	.....	.....	Mahâjan	...	.....	.....
393	Jagdîs	2	2	Brâhman (2)	.....	.....	...	.....	.....
394	Jaggû.....	1	1	Chammâr	.....	.....	...	.....	.....
395	Jai Devî	7	...	.....	.....	.....	7	Jhinwar, Râjpût, Brâhman (3), Mâlî (2).	.....

396	Jai Mall	3	3	Râjpût, Jhiṅwar, Chammâr.	.....	.....	...	.....	.....
397	Jai Râm	5	5	Baniyâ (2), Jâṭ, Brâhman, Gûjar.	.....	.....	...	.....	.....
398	Jai Singh	1	1	Râjpût	.....	.....	...	.....	.....
399	Jammûṅ	1	1	.....	Râîṅ	.....	...	.....	.....
400	Jamnâ	6	6	Brâhman (2), Mahâjan	.....	Bâḍhî, Mahâjan, Gaḍarriâ	...	.....	.....
401	Jamnâ Dâs ...	2	2	Brâhman, Mahâjan	.....	.....	...	.....	.....
402	Jamnî	19	...	.....	.....	.....	19	Bâḍhî, Pâḍhâ, Brâhman (6), Mâlî (3), Mahâjan, Baniyâ, Chhîmbî, Râjpût, Kumhâr, Kambo, Chammâr, Gaḍarriâ.	.....
403	Janamî	1	...	.....	.....	.....	1	Mâlî	.....
404	Jânan.....	6	...	.....	.....	....	6	Mâlî, Chûhṛâ, Baniyâ, Gûjar (3)	.....
405	Jânî	4	4	Gûjar	Qureshî, Râîṅ (2)	.....	...	.....	.....
406	Jânkî	6	2	Mahâjan, Brâhman.	.....	.....	4	Brâhman, Bhâṭ, Baniyâ (2)	.....
407	Jân Muḥammad.	1	1	.....	Shekh	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
408	Jannî	3	1	Kambo	.....	.....	2	Mahâjan, Brâhman.	.....
409	Jâno	1	...	.....	.....	.....	1	.....	Julâhâ
410	Jân Singh	1	1	Jhiñwar	.....	.....	...	.....	.....
411	Jasmant.....	1	1	Pâḍhâ	.....	.....	...	.....	.....
412	Jasso	6	...	.....	.....	.....	6	Bâḍhî, Mâlî (2), Jhiñwar, Chûhṛâ, Chammâr	.....
413	Jassû	1	1	Gaḍarriâ	.....	.....	...	.....	.....
414	Jaswant.....	2	2	Râjpût (2) ...	.....	.....	...	.....	.....
415	Jâtî.....	1	1	Gaḍarriâ	.....	.....	...	.....	.....
416	Jauhrâ	2	2	Mâlî	Râîñ	.....	...	.....	.....
417	Jauhrî	2	2	Kâith, Chammâr.	.....	.....	...	.....	.....
418	Jawâhir.....	1	1	Râjpût	.....	.....	...	.....	.....
419	Jawâhirâ	5	5	Gûjar (3), Chammâr (2)	.....	.....	...	.....	.....
420	Jawâhirî.....	7	...	.....	.....	.....	7	Mâlî (3), Jhiñwar. Sunâr, Chammâr (2).	.....
421	Jawâlâ	1	1	Tarkhân	.....	.....	...	.....	.....

422	Jawâlî	1	...	.....	.....	.....	1	Brâhman	.....
423	Jawânâ	1	1	Kalâl	.....	.....	...	.....	.....
424	Jebâ	1	1	.....	Shekh	.....	...	.....	.....
425	Jeban.....	1	...	.....	.....	.....	1	.....	Râjpût.
426	Jebî	1	...	.....	.....	.....	1	.....	Shekh.
427	Jebo	5	...	.....	.....	.....	5	.....	Dhobî, Râiṅ, Jogî (2), Mîrâsî, Shekh.
428	Jeṭhâ.....	1	1	Chammâr	.....	.....	...	.....	.....
429	Jeṭhî	1	...	.....	.....	.....	1	Chammâr	.....
430	Jhagṛâ	2	2	Kahâr, Gûjar..	.....	.....	...	.....	.....
431	Jhaṇḍâ	3	3	.....	Dom, Ḍogar(2)	.....	...	.....	.....
432	Jhaṇḍî Shâh...	1	1	.....	Faqîr	.....	...	.....	.....
433	Jhaṇḍo	9	...	.....	.....	.....	9	.....	Râiṅ, Julâhâ, Ḍom, Ḍogar (6).
434	Jhaṇḍû	2	2	.....	Paṭhân, Ḍogar	.....	...	.....	.....
435	Jhâṛû	2	2	Mahâjan, Gaḍarriâ.	.....	.....	...	.....	.....
436	Jhoṭî	2	...	.....	.....	.....	2	Gûjar, Chammâr.	.....
437	Jhoṭo.....	5	...	.....	.....	.....	5	Gûjar (3), Jhiṅwar, Chammâr.	.....
438	Jîâ	1	1	Lohâr	.....	.....	...	.....	.....
439	Jîâṅ	1	...	.....	.....	.....	1	.....	Ḍogar.
440	Jîjo	1	...	.....	.....	.....	1	Chûhṛâ	.....
441	Jigar	2	2	Gûjar, Jhiṅwar	.....	.....	...	.....	.....
442	Jîmûṅ	2	2	.....	Râiṅ (2)	.....	...	.....	.....
443	Jînâ	10	4	.....	Râiṅ (2), Sumâr (2)	.....	6	.....	Râiṅ (5), Julâhâ.
444	Jînâṅ.....	1	...	.....	.....	.....	1	.....	Ḍogar .....
445	Jîndâ.....	1	1	Sikh	.....	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
446	Jîndâṅ	2	...	.....	.....	.....	2	Chhîmbî, Bâḍhî	.....
447	Jîndâ Singh ...	1	1	Sikh	.....	.....	...	.....	.....
448	Jîndô	1	...	.....	.....	.....	1	.....	Ḍogar .....
449	Jînî	2	...	.....	.....	.....	2	Brâhman	Ḍogar .....
450	Jînûṅ	2	2	.....	Shekh, Julâhâ.	.....	...	.....	.....
451	Jîo	8	...	.....	.....	.....	8	Sikh, Gûjar ...	Julâhâ, Ḍom, Ḍogar (3), Nîlgar.
452	Jîtû	1	1	Jâṭ	.....	.....	...	.....	.....
453	Jîṅṛâ	1	1	Mâlî	.....	.....	...	.....	.....
454	Jîwâ	1	1	Brâhman	.....	.....	...	.....	.....
455	Jîwan	4	4	Bâḍhî. Brâhman (2).	Râiṅ	.....	...	.....	.....
456	Jîwanâ	2	2	Gaḍarriâ	.....	Jhiṅwar	...	.....	.....
457	Jîwanî	28	...	.....	.....	.....	28	Râjpût, Mahâjan, Baniyâ, Sunâr, Kumhâr, Kambo, Chammâr (5), Jâṭ, Brâhman, Chûhṛâ, Gûjar (4).	Julâhâ, Râiṅ (5), Ḍogar (3), Shekh.

458	Jîwan Singh...	3	3	Sikh. Râjpût..	.....	Jâṭ.....	...	.....	.....
459	Jiwâyyâ	1	1	Brâhman	.....	.....	...	.....	.....
460	Jîwî	4	...	.....	.....	.....	4	Brâhman. Baniyâ, Mahâjan.	.....
461	Jot Râm	1	1	Jâṭ	.....	.....	...	.....	.....
462	Jotû	1	1	Jâṭ	.....	.....	...	.....	.....
463	Jumman	1	1	Chammâr	.....	.....	...	.....	.....
464	Jummanî	2	...	.....	.....	.....	2	Chammâr	Râîṅ .....
465	Jummâ	1	1	Kumhâr	.....	.....	...	.....	.....
466	Jûnâ	1	1	.....	.....	Gûjar..	...	.....	.....
467	Kabîrî	1	...	.....	.....	.....	1	.....	Mîrâsî .....
468	Kâdû	2	2	.....	Râîṅ, Julâhâ .	.....	...	.....	.....
469	Kâhnâ	15	15	Mahâjan, Jâṭ. Sunâr (2). Nâî. Gûjar, Lohâr. Kumhâr, Kambo, Jhiṅwar Chammâr(4)	.....	Chammâr	...	.....	.....
470	Kahndal	1	1	.....	Ḍogar	.....	...	.....	.....
471	Kahnî	13	...	.....	.....	.....	13	Mâlî (3). Bâdhî (2). Kumhâr, Brâhman(2). Kambo. Chammâr, Sunâr. Gûjar, Jhiṅwar.	.....
472	Kahno	7	...	.....	.....	.....	7	Bâdhî, Râjpût, Brâhman, Mâlî, Mahâjan, Gûjar, Jhiṅwar.	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
473	Kâkâ	2	2	Tarkhân, Baniyâ.	.....	.....	...	.....	.....
474	Kâkî...	3	...	.....	.....	.....	3	Mahâjan (3) ...	.....
475	Kâko	6	...	.....	.....	.....	6	Mahâjan, Gûjar, Brâhman (2). Gaḍarriâ, Ṭhaṭherâ.	.....
476	Kâlî	2	...	.....	.....	.....	2	Baniyâ, Gûjar.	.....
477	Kallû	9	9	Bâḍhî, Ṭhaṭherâ.	Julâhâ, Shekh, Râîn (3), Jogî.	Baniyâ	...	.....	.....
478	Kâlû	16	16	Bâḍhî, Gaḍarriâ, Mâlî (2), Tarkhân, Brâhman (2), Lohâr, Gûjar (5).	Ḍogar	Mâlî, Gûjar ...	...	.....	.....
479	Kâlwâ	1	1	Jhinwar	.....	.....	...	.....	.....
480	Kâmtâ	2	...	.....	.....	.....	2	.....	Paṭhân.
481	Kâmtî	1	...	.....	.....	.....	1	Ṭhaṭherâ	.....
482	Kanhâyâ	11	11	Mahâjan, Râjpût, Brâhman (2), Lohâr, Kalâl.	.....	Mâlî, Gaḍarriâ Kumhâr, Kambo, Gûjar.	...	.....	.....

483	Kânhlî	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
484	Kaṅwar.....	1	...	.....	.....	.....	1	Chammâr	.....
485	Kaṅwarâ	1	1	Gûjar	.....	.....	...	.....	.....
486	Kanyâṅ.....	1	...	.....	.....	.....	1	.....	Jogî.
487	Kapûrî	1	...	.....	.....	.....	1	Râjpût	.....
488	Kapûriâ.....	3	3	Baniyâ	.....	Mahâjan (2)...	...	.....	.....
489	Karâlî	1	1	Gûjar	.....	.....	...	.....	.....
490	Karam Bakhsh	10	10	.....	Julâhâ, Râîṅ (2), Râjpût, Ḍogar (6).	.....	...	.....	.....
491	Karam Chand.	2	2	Brâhman (2)...	.....	.....	...	.....	.....
492	Karam Singh.	1	1	.....	.....	Râjpût	...	.....	.....
493	Karîman	9	...	.....	.....	.....	9	.....	Lohâr, Râîṅ (3), Julâhâ (4), Shekh.
494	Karîm Bakhsh	3	3	.....	Râîṅ (2), Ḍogar	.....	...	.....	.....
495	Karîmûṅ	1	1	.....	Julâhâ	.....	...	.....	.....
496	Karmâ	3	3	Mâlî	Râîṅ (2)	.....	...	.....	.....
497	Karmî	1	...	.....	.....	.....	1	Chammâr	.....
498	Karno	1	...	.....	.....	.....	1	Mâlî	.....
499	Kartâr Singh.	1	1	Râjpût	.....	.....	...	.....	.....
500	Kasâb	1	1	.....	Muniâr	.....	...	.....	.....
501	Kâshî Râm ...	2	2	Brâhman	.....	Brâhman	...	.....	.....
502	Kashumbarî...	3	3	Brâhman, Râjpût, Jhiṅwar.	.....	.....	...	.....	.....
503	Kashumbarî Das.	2	2	Brâhman, Jogî	.....	.....	...	.....	.....
504	Kâṭî	1	...	.....	.....	.....	1	Jhiṅwar	.....
505	Kaulâ Shâh ...	1	1	.....	Faqîr	.....	...	.....	.....
506	Kauṛî	8	...	.....	.....	.....	8	Râjpût, Mâlî, Baniyâ (2), Mahâjan (3), Brâhman.	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
507	Kawwî	1	...	.....	.....	.....	1	Chammâr	.....
508	Kesar.....	3	...	.....	.....	.....	3	Kahâr, Gûjar (2).	.....
509	Kewal	3	3	Brâhman	.....	Brâhman, Baniyâ.	...	.....	.....
510	Kewalâ	1	1	Mahâjan	.....	.....	...	.....	.....
511	Kewalî	1	...	.....	.....	.....	1	Brâhman	.....
512	Kewal Râm ...	1	1	Brâhman	.....	.....	...	.....	.....
513	Khairâtan.....	1	...	.....	.....	.....	1	.....	Mîrâsî.
514	Khairâtî	3	3	.....	Râiṅ, Nâî, Shekh.	.....	...	.....	.....
515	Khaṛkû	3	3	Râjpût, Kâith.	.....	Gûjar.....	...	.....	.....
516	Khatto	1	...	.....	.....	.....	1	.....	Ḍogar.
517	Khayâlî.....	1	1	Jâṭ.....	.....	.....	...	.....	.....
518	Khemî	1	...	.....	.....	.....	1	Chûhṛâ	.....
519	Khemo	3	...	.....	.....	.....	3	Jhiṅwar (2), Nimakgar.	.....
520	Khojâ	1	1	Gûjar.....	.....	.....	...	.....	.....
521	Khudâ Bakhsh	2	2	.....	Râiṅ, Gûjar...	.....	...	.....	.....
522	Khushiâ	1	1	.....	.....	Kumhâr	...	.....	.....
523	Khushî Râm...	2	2	Gûjar (2)	.....	.....	...	.....	.....
524	Khwâjâ	1	1	.....	Ḍogar	.....	...	.....	.....

525	Khwâjâ Bakhsh	1	1	.....	Julâhâ	.....	...	.....	.....
526	Kîmâ	5	1	.....	Râîn	.....	4	.....	Râîn (4).
527	Kîmî	1	1	.....	.....	.....	1	.....	Lohâr.
528	Kimmâ	2	...	.....	.....	.....	2	.....	Râîn, Shekh.
529	Kîmû	1	1	.....	Râîn	.....	...	.....	.....
530	Kirpâ	7	7	Brâhman, Bâdhî (2), Lohâr, Jhinwar.	.....	Brâhman, Chammâr.	...	.....	.....
531	Kirpâ Râm ...	4	4	Brâhman (2), Kâith, Baniyâ	.....	.....	...	.....	.....
532	Kirpî	15	...	.....	.....	.....	15	Brâhman (7), Mâlî (3), Gadarriâ (2), Sunâr, Mahâjan, Kâith.	.....
533	Kirpo	1	...	.....	.....	.....	1	Brâhman	.....
534	Kishn Lâl ...	2	2	Brâhman (2)...	.....	.....	...	.....	.....
535	Kishnâ	2	2	Brâhman, Mahâjan	.....	.....	...	.....	.....
536	Kishnî	6	...	.....	.....	.....	6	Mâlî (2). Mahâjan, Brâhman (2). Chûhrâ	.....
537	Kishno	1	...	.....	.....	.....	1	Mâlî	.....
538	Kiwâriâ	6	6	Jhinwar (2), Gûjar, Chammâr	.....	Jhinwar, Chammâr	...	.....	.....
539	Kodo	1	...	.....	.....	.....	1	Jhinwar	.....
540	Kodû	2	2	Baniyâ, Gûjar.	.....	.....	...	.....	.....
541	Kolî	1	...	.....	.....	.....	1	Râjpût	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE,		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
542	Kûkâ	1	1	Mâlî	.....	.....	...	.....	.....
543	Kûkî	1	...	.....	.....	.....	1	.....	Jogî.
544	Kuljas	1	1	Brâhman	.....	.....	...	.....	.....
545	Kunjâ	1	1	Mahâjan	.....	.....	...	.....	.....
546	Kunjlo	1	...	.....	.....	.....	1	Jhiñwar	.....
547	Kundan.....	7	7	Kâith, Brâhman.Baniyâ. Mahâjan.	.....	Râjpût, Mâlî (2).	...	.....	.....
548	Kundî	2	2	Mahâjan	.....	Mahâjan	...	.....	.....
549	Kûṛâ	3	3	Gûjar, Jhiñwar	Ḍogar	.....	...	.....	.....
550	Kur Deî	6	...	.....	.....	.....	6	Brâhman.Chûhrâ. Gûjar (2). Chammâr (2)	.....
551	Kuslî	1	...	.....	.....	.....	1	Gûjar	.....
552	Lachhman ...	4	4	Kâith,Gaḍarriâ	.....	Gaḍarriâ,Gûjar	...	.....	.....
553	Lachhmanî ...	2	...	.....	.....	.....	2	Mâlî, Kalâl ...	.....
554	Lachhmî Nârâyaṇ.	1	1	Brâhman	.....	.....	...	.....	.....
555	Lâḍî	2	...	.....	.....	.....	2	Chammâr, Gûjar.	.....
556	Lâḍo	6	...	.....	.....	.....	6	Chammâr	Râiñ (4). Ḍogar.

557	Lâeqâ	1	1	Kambo	.....	.....	...	.....	.....
558	Lahnâ Singh..	1	1	Râjpût	.....	.....	...	.....	.....
559	Lakkhâ	2	2	Chammâr	.....	Mahâjan	...	.....	.....
560	Lakkhû	1	1	Gûjar	.....	.....	...	.....	.....
561	Lâl Dâs.....	2	2	Bairâgî	.....	.....	...	.....	.....
562	Lâl Deî	1	...	.....	.....	.....	1	Gûjar	.....
563	Lâl Shâh	1	1	.....	Jogî	.....	...	.....	.....
564	Lâl Singh.....	1	1	Râjpût	.....	.....	...	.....	.....
565	Lâlû	1	1	Mâlî	.....	.....	...	.....	.....
566	Lekhrâj.....	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
567	Lekhû	1	1	Ġaḍarriâ	.....	.....	...	.....	.....
568	Lolâ	1	1	Mahâjan	.....	.....	...	.....	.....
569	Madârî	1	1	.....	Jogî	.....	1	.....	Râîṅ.
570	Maddo	1	...	.....	.....	.....	...	.....	.....
571	Mâdho Râm...	1	1	Brâhman	.....	.....	...	.....	.....
572	Mâdhû	1	1	Brâhman	.....	Râjpût	...	.....	.....
573	Mahâbîr	1	1	.....	.....	.....	5	Mâlî, Gûjar (4)	.....
574	Mahâ Kaṅwar.	5	...	.....	.....	.....	1	Mâlî	.....
575	Ṃahelî	1	...	.....	.....	.....	1	Râjpût	.....
576	Mâhlî.....	1	...	.....	.....	.....	...	.....	.....
577	Mâhtâbâ	2	2	Lohâr, Chammâr.	.....	.....	3	Gaḍarriâ, Jâṭ. Kambo.	.....
578	Mâhtâbî	3	...	.....	.....	.....	2	.....	Shekh, Râîṅ.
579	Maidâṅ	2	...	.....	.....	.....	2	.....	Shekh, Mirâsî.
580	Majîdan	2	...	.....	.....	.....	1	Brâhman	.....
581	Majro	1	...	.....	.....	.....	...	.....	.....
582	Mâkhâ	1	1	.....	Ḍogar	.....	...	.....	.....
583	Makhdûm.....	1	1	.....	Ḍogar	.....	2	Râjpût (2).....	.....
584	Makhtûlî	2	...	.....	.....	.....	1	.....	Ḍogar.
585	Makkâbir	1	...	.....	.....	.....	...	.....	.....
586	Makkû	1	1	Chammâr.....	.....	.....	...	.....	.....
587	Makundâ	1	1	Mahâjan	.....	.....			

TABLE I—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.					FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.				No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children			Hindu.	Musalman.
588	Mâldî Singh...	1	1	Râjpût	.....	.....		...	.....	.....
589	Mâlî	1	1	Râjpût	.....	.....		...	.....	.....
590	Mâman	5	2	.....	Râiṅ (2).....	.....		3	.....	Râiṅ (3).
591	Mâm Râj	1	1	.....	.....	Râjpût		...	.....	.....
592	Mâmûṅ	2	2	.....	Ḍogar	.....		...	.....	.....
593	Mânâ	1	1	Kumhâr.....	.....	.....		...	.....	.....
594	Mânan	1	...	.....	.....	.....		1	.....	Faqîr.
595	Mangal	19	19	Jhiṅwar (2), Gaḍarriâ, Mâlî (3), Jogî, Gûjar (2), Baniyâ, Mahâjan, Râjpût, Brâhman, Tarkhân, Kumhâr, Chammâr, Chûhṛâ.	.....	Mâlî, Jâṭ		...	.....	.....
596	Mangalâ	1	...	.....	.....	.....		1	Brâhman	.....
597	Mangalâṅ	4	...	.....	.....	.....		4	Kumhâr, Jhiṅwar (2), Chûhṛâ.	.....

598	Mangalî.....	15	...	.....	.....	.....	15	Baḍhî, Brâhman, Mâlî (3), Mahâjan, Kahâr (2), Jhiṅwar, Chammâr(2), Gûjar, Chûhṛâ.	Julâhâ.
599	Mangalo	1	...	.....	.....	.....	1	Chammâr	.....
600	Mangalû	1	1	Bâḍhî.....	.....	.....	...	.....	.....
601	Mangat	1	1	.....	.....	Brâhman	...	.....	.....
602	Mangnâ.....	1	1	Chammâr	.....	.....	...	.....	.....
603	Mango	1	...	.....	.....	.....	1	Jhiṅwar.....	.....
604	Mangtâ	2	2	Chammâr	.....	Jhiṅwar.....	...	... .	.....
605	Mangtî	2	...	.....	.....	.....	2	Chammâr (2). .	.....
606	Mangû	1	1	.....	Julâhâ	.....	...	.....	.....
607	Mânî	2	...	.....	.....	.....	2	Mâlî, Brâhman	.....
608	Mankaur	1	...	.....	.....	.....	1	Gûjar.....	.....
609	Mâno	2	...	.....	.....	.....	2	Gaḍarriâ, Mâlî	.....
610	Manoharî	2	...	.....	.....	.....	2	Brâhman, Baniyâ.	.....
611	Mân Singh ...	2	2	Râjpût	.....	.....	...	.....	.....
612	Manshâ Devî. .	2	...	.....	.....	.....	2	Baniyâ, Brâhman.	.....
613	Mansnî	1	1	Brâhman	.....	.....	...	.....	.....
614	Manso	1	...	.....	.....	.....	1	Baniyâ	.....
615	Mânûṅ	1	1	.....	Dogar.....	.....	...	.....	.....
616	Manzûr	1	1	.....	Râîṅ	.....	...	.....	.....
617	Mâṛâ	1	1	Tarkhân	.....	.....	...	.....	.....
618	Mâṛî	1	...	.....	.....	.....	1	Brâhman	.....
619	Mariam	2	...	.....	.....	.....	2	.....	Râîṅ, Julâhâ.
620	Mâṛû	8	8	Jhiṅwar, Brâhman, Gaḍarriâ, Bâḍhî.	Lohâr, Râîṅ (2), Shekh	.....	...	.....	.....

TABLE I—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
621	Masâniâ.....	3	3	Râjpût, Kumhâr.	.....	.....	...	.....	.....
622	Masîtâ	2	...	.....	.....	.....	2	.....	Shekh, Râîn.
623	Mastî.....	2	...	.....	.....	.....	2	.....	Barhâî, Râîn.
624	Mathrâ	3	3	Brâhman, Jogî, Mahâjan	.....	.....	...	.....	.....
625	Mathrî	4	...	.....	.....	.....	4	Baniyâ, Mahâjan. Jogî, Brâhman.	.....
626	Maṭkan.....	1	1	Râjpût	.....	.....	...	.....	.....
627	Matsaddî	7	7	Brâhman, Gûjar (2), Râjpût, Lohâr, Chhimbî, Mahâjan.	.....	.....	...	.....	.....
628	MatsaddîSingh	1	1	Râjpût	.....	.....	...	.....	.....
629	Maullâ Bakhsh	8	8	.....	Julâhâ, Sikligar, Râîn (5), Dogâr	.....	...	.....	.....
630	Maullâdiâ	1	1	.....	Mîrâsî	.....	...	.....	.....
631	Mawâsî	1	1	Gûjar.....	.....	.....	...	.....	.....
632	Mâyâ Râm ...	2	2	Gûjar (2)	.....	.....	...	.....	.....

633	Mihrâ.....	3	3	Mahâjan	Julâhâ	Gûjar.....	...	.....	.....
634	Mihr 'Ali	1	1	.....	Ḍogar.....	.....	...	.....	.....
635	Mihrân	1	...	.....	.....	.....	1	.....	Baṛhâî.
636	Mihrû.....	1	1	.....	.....	Gûjar.....	...	.....	.....
637	Mihtarî	1	...	.....	.....	.....	1	Sunâr.....	.....
638	Mîrân Bakhsh.	8	8	.....	Râîn (3), Faqîr, Julâhâ, Baṛhâî, Nâî, Ḍom.	.....	...	.....	.....
639	Mîriâ	11	11	Mâlî, Baniyâ, Mahâjan, Gûjar (6), Jhinwar, Chammâr.	.....	.....	...	.....	.....
640	Mîro	1	...	.....	.....	.....	1	.....	Baṛhâî.
641	Mîrû	1	...	.....	Julâhâ	.....	...	.....	.....
642	Mohâriâ.....	1	...	Gûjar.....	.....	.....	...	.....	.....
643	Mohan	1	1	Thatherâ	.....	.....	...	.....	.....
644	Mohanâ	1	1	Mâlî	.....	.....	...	.....	.....
645	Mohanî	1	...	.....	.....	.....	1	Sunâr.....	.....
646	Mohkam	1	1	Gûjar.....	.....	.....	...	.....	.....
647	Mohrâ	1	1	Mâlî	.....	.....	...	.....	.....
648	Molû	2	2	Tarkhân, Brâhman.	.....	.....	...	.....	.....
649	Mor Singh.....	1	1	.....	.....	Thatherâ	...	.....	.....
650	Motî	3	1	Thatherâ	.....	.....	2	Mahâjan	Râîn.
651	Muftî	1	...	.....	.....	.....	1	Gûjar.....	.....
652	Muhammadâ .	2	2	.....	Râîn, Ḍogar...	.....	...	.....	.....
653	Muhammad 'Ali.	1	1	.....	Julâhâ	.....	...	.....	.....
654	Muhammad Bakhsh	5	5	.....	Râîn (3), Ḍogar (2).	.....	...	.....	.....
655	Muhammaddîâ.	1	1	.....	Jogî	.....	...	.....	.....

TABLE I—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE. No. of times occurring.	MALE. Castes in which occurring. Hindu.	MALE. Castes in which occurring. Musalman.	MALE. Castes in which occurring. Children	FEMALE. No. of times occurring.	FEMALE. Castes in which occurring. Hindu.	FEMALE. Castes in which occurring. Musalman.
656	Muḥammad Ḥussain.	1	1	.....	Râîn	.....	...	.....	.....
657	Muḥammadî ...	1	1	.....	Gûjar	.....	...	.....	.....
658	Muḥammad Mustaqîm.	1	1	.....	Shekh	.....	...	.....	.....
659	Muḥammadû...	1	1	.....	Ḍogar	.....	...	.....	.....
660	Mukh Lâl	1	1	Mahâjan	.....	.....	...	.....	.....
661	Mukhtârî	3	...	.....	.....	.....	3	Râjpût (3).....	.....
662	Mukhtiârâ.....	1	1	Râjpût	.....	.....	...	.....	.....
663	Mukhtiârî.....	1	...	.....	.....	.....	1	Râjpût	.....
664	MukhtiârSingh	1	1	Râjpût	.....	.....	...	.....	.....
665	Mûlâ	6	6	Baniyâ, Mahâjan, Brâhman, Lohâr.	.....	Baniyâ, Gûjar.	...	.....	.....
666	Mûlak	2	2	Kahâr, Râjpût.	.....	.....	...	.....	.....
667	Mûlî	4	2	.....	Râîn, Julâhâ .	.....	2	Baniyâ, Mahâjan.	.....
668	Mulla	1	1	.....	Dhobî	.....	...	.....	.....
669	Mûlo	1	...	.....	.....	.....	1	Brâhman	.....
670	Mûhâj	2	2	Brâhman	.....	.....	...	.....	.....
671	Multân	1	1	Râjpût	.....	.....	...	.....	.....
672	Multân Singh.	1	1	Râjpût	.....	.....	...	.....	.....

673	Mumtâz Begam.	1	...	.....	.....	.....	1	.....	Paṭhân
674	Mûngâ	1	1	Baniyâ	.....	.....	...	.....	.....
675	Mûnî	3	...	.....	.....	.....	3	Mahâjan, Chhîmbî	Râiṅ
676	Munnî	6	...	.....	.....	.....	6	Râjpût, Mahâjan, Gûjar (3), Jhiṅwar.	.....
677	Munniâ	1	...	.....	.....	.....	1	.....	Julâhâ
678	Munshî	8	8	Baniyâ (2), Mahâjan (3), Lohâr.	.....	Râjpût, Sunâr.	...	.....	.....
679	Murâd	3	3	.....	Râiṅ	.....	...	.....	.....
680	Murâd Bakhsh	1	1	.....	Sunâr.....	.....	...	.....	.....
681	Murârî Râm...	1	1	Brâhman	.....	.....	...	.....	.....
682	Murlî	3	3	Mahâjan, Brâhman.	.....	Brâhman	...	.....	.....
683	Nabbiâ	2	2	.....	Râiṅ, Ḍom. ...	.....	...	.....	.....
684	Nabbî Bakhsh	2	2	.....	Julâhâ, Râiṅ...	.....	...	.....	.....
685	Nabbû	5	5	.....	Lohâr, Shekh, Mîrâsî, Ḍogar (2).	.....	...	.....	.....
686	Nâekâ	1	...	.....	.....	.....	1	.....	Ḍogar
687	Nâekâṅ	3	...	.....	.....	.....	3	Gûjar (3)	.....
688	Nagînâ	2	2	Râjpût	.....	.....	...	.....	.....
689	Nagînî	1	...	.....	.....	.....	1	Râjpût	.....
690	Nagîn Singh. .	2	2	Râjpût	.....	.....	...	.....	.....
691	Nahâî.....	1	1	.....	.....	Chûhṛâ	...	.....	.....
692	Nahnhâ	1	1	Gûjar	.....	.....	...	... .	.....
693	Nainâṅ	1	...	.....	.....	.....	1	Brâhman	.....
694	Nainâ Sukh ...	1	1	Ṭhaṭherâ ...	.....	.....	...	.....	.....
695	Nainî.....	1	...	.....	.....	.....	1	Mahâjan	.....
696	Nainladî	1	...	.....	.....	.....	1	Râjpût	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
697	Naino	1	...	.....	.....	.....	1	Râjpût	.....
698	Najabu'ddîn...	1	1	.....	Faqîr	.....	...	.....	.....
699	Najîban.....	1	...	.....	.....	.....	1	.....	Shekh
700	Najîsan.....	1	...	.....	.....	.....	1	.....	Râiṅ
701	Nakâ	2	2	Mahâjan, Gûjar.	.....	.....	...	.....	.....
702	Nakî	2	...	.....	.....	.....	2	Bâḍhî, Mahâjan	.....
703	Nâṇak	10	10	Kâith, Mâlî (3), Mahâjan, Tarkhân, Lohâr.	.....	Râjpût, Ṭhaṭherâ, Chammâr.	...	.....	.....
704	Nânan	1	...	.....	.....	.....	1	.....	Julâhâ
705	Nandâ	4	4	Mahâjan. Brâhman, Chammâr.	.....	Kambo	...	.....	.....
706	Nandî	7	...	.....	.....	.....	7	Mâlî (4), Mahâjan, Brâhman (2).	.....
707	Nandî Râm ...	1	1	Brâhman	.....	.....	...	.....	.....
708	Nand Kanwar.	1	...	.....	.....	.....	1	Gûjar...	.....
709	Nando	4	...	.....	.....	.....	4	Nâî, Gûjar, (2), Jhinwar.	.....

710	Nand Râm ...	1	1	Jâṭ	.....	.....	...	.....	.....
711	Nandû	5	5	Mâlî (2), Baniyâ, Gaḍarriâ, Gûjar.	.....	.....	...	.....	.....
712	Nanhâ	3	3	Gaḍarriâ, Chammâr.	Râiṅ	.....	...	.....	.....
713	Nanhe	1	1	Brâhman	.....	.....	...	.....	.....
714	Nanhî	5	...	.....	.....	.....	5	Gaḍarriâ, Kâith.	Julâhâ, Jogî, Paṭhân.
715	Nanhû	1	1	Chammâr	.....	.....	...	.....	.....
716	Nânkî	13	...	.....	.....	.....	13	Jhiṅwar (2), Baniyâ, Mâlî (4), Gaḍarriâ, Chammâr (3), Chûhṛâ.	Jogî
717	Nânkû	7	7	Bâḍhî, Chammâr, Jhiṅwar(2), Chûhṛâ, Gaḍarriâ, Gûjar.	.....	.....	...	.....	.....
718	Nannâ	2	2	Brâhman, Chhimbî	.....	.....	...	.....	.....
719	Nâno	15	...	.....	.....	.....	15	Chammâr, Mâlî, Gûjar.	Râiṅ (7), Dhobî, Julâhâ Ḍogar (3).
720	Nânoṅ	1	...	.....	.....	.....	1	Mâlî	.....
721	Nânû	2	2	.....	Râiṅ, Baṛhâî.	.....	...	.....	.....
722	Nânûṅ	1	1	.....	Shekh	.....	...	.....	.....
723	Nârâyanâ	5	5	Mâlî, Mahâjan, Baniyâ, Lohâr, Chammâr.	.....	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
724	Nârâyanî	28	...	.....	.....	.....	28	Kâith, Brâhman (5), Chammâr (3), Bâḍhî, Mâlî(3), Gaḍarriâ(2), Baniyâ (4), Kahâr, Mahâjan (3), Jhiṅwar (3), Chûhṛâ, Chhîmbî.	.....
725	Nârâyan Singh	1	1	Sikh	.....	.....	...	.....	.....
726	Nârdî	1	...	.....	.....	.....	1	Mâlî	.....
727	Naṣîban.....	4	...	.....	.....	.....	4	.....	Râiṅ (2), Râjpût, Shekh.
728	Nathâ	5	5	Mâlî (2)	Julâhâ, Râiṅ (2).	.....	...	.....	.....
729	Nathan	5	3	Chammâr (2). .	Mîrâsî	.....	2	.....	Julâhâ, Râiṅ.
730	Nathâ Singh...	3	3	Ṭhatherâ (2), Kambo.	.....	.....	...	.....	.....

731	Nathî	3	...	.....	.....	.....	3	Mâlî (2), Gaḍarriâ.	.....
732	Natho	3	...	.....	.....	.....	3	Chammâr	Râiṅ, Shekh.
733	Nâtho	1	...	.....	.....	.....	1	.....	Ḍogar.
734	Nathû	27	27	Gaḍarriâ, Chhîmbî, Lohâr (4), Tarkhân, Râjpût (3), Gûjar, Chammâr.	Julâhâ(2), Râiṅ (7), Jogî, Paṭhân.	Mâlî, Jâṭ, Chammâr(2).	...	.....	.....
735	Nâthû	6	6	Mâlî (2), Lohâr, Kumhâr (2)	Shekh	.....	...	.....	.....
736	Nathuâ	2	2	Mâlî	Ḍogar	.....	...	.....	.....
737	Nathû Singh...	1	1	Râjpût	.....	.....	...	.....	.....
738	Naubat	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
739	Nauladî.....	2	...	.....	.....	.....	2	Râjpût (2).....	.....
740	Naurang Deî .	2	...	.....	.....	.....	2	Jâṭ, Chûhṛâ ...	.....
741	Naurâtî.....	1	...	.....	.....	.....	1	Brâhman	.....
742	Nawaldî	2	...	.....	.....	.....	2	Râjpût (2).....	.....
743	Nawâ Nâth ...	1	1	Jogî	.....	.....	...	.....	.....
744	Nawâzish	1	1	.....	Râiṅ	.....	...	.....	.....
745	Nazar Begam .	1	...	.....	.....	.....	1	.....	Paṭhân.
746	Nekâ	1	1	Kumhâr	.....	.....	...	.....	.....
747	Nekî	1	...	.....	.....	.....	1	Brâhman	.....
748	Nekî Singh ...	1	1	Kâith.....	.....	.....	...	.....	.....
749	Newal	2	2	Râjpût	.....	Râjpût	...	.....	.....
750	Niâdar	3	3	Râjpût, Jhiṅwâr, Gaḍarriâ.	.....	.....	...	.....	.....
751	Niâz	1	1	.....	Paṭhân	.....	...	.....	.....
752	Nigâhî	1	1	.....	.....	Gûjâr.....	...	.....	.....

TABLE I.—*continued.*

Serial Number	Name.	No. of times occurring in 2346 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
753	Nihâlâ	4	4	Lohâr, Râjpût, Kambo, Chammâr.	.....	.....	...	.....	.....
754	Nihâlî	4	...	.....	.....	.....	4	Gadarriâ, Râjpût, Mâlî, Jhinwar.	.....
755	Nihâl Singh ...	2	2	Râjpût	.....	Râjpût	...	.....	.....
756	Nihaṭṭhâ	1	1	Kumhâr	.....	.....	...	.....	.....
757	Nîlû	1	1	Gûjâr.....	.....	.....	...	.....	.....
758	Nizâmu'ddîn...	3	3	.....	Râîn (3).....	.....	...	.....	.....
759	Nodhâ	1	1	Jhinwar.....	.....	.....	...	.....	.....
760	Nonâ	1	...	.....	.....	.....	1	.....	Râîn .....
761	Nûnû	1	1	.....	.....	Kumhâr	...	.....	.....
762	Nûrâ	4	4	.....	Râîn (3), Jogî.	.....	...	.....	.....
763	Nûrân	3	...	.....	.....	.....	3	.....	Julâhâ, Râîn, Faqîr.
764	Nurâtân	1	...	.....	.....	.....	1	Brâhman	.....
765	Nurâtiâ.....	1	1	Lohâr	.....	.....	...	.....	.....
766	Nûrî	2	...	.....	.....	.....	2	.....	Julâhâ, Ḍogar.
767	Nûr Muḥammad.	2	2	.....	Ḍogar, Sayyid.	.....	...	.....	.....
768	Nûrû	2	2	.....	Ḍogar (2)	.....	...	.....	.....

769	Ode Râm	2	2	Brâhman	.....	Gûjar.....	...	.....	.....
770	Orî.....	2	...	.....	.....	.....	2	Bâḍhî.....	Ḍogar.
771	Pahâṛo	1	...	.....	.....	.....	1	Jhiṅwar	.....
772	Pâkhar	1	1	Chammâr	.....	.....	...	.....	.....
773	Panjâb	1	1	.....	.....	Râjpût	...	.....	.....
774	Panjo.....	1	...	.....	.....	.....	1	Brâhman	.....
775	Panmesharî ...	2	...	.....	.....	.....	2	Mahâjan (2) ...	.....
776	Pânoṅ	1	...	.....	.....	.....	1	Mahâjan	.....
777	Pâras Râm ...	3	3	Brâhman, Râjpût.	.....	Mâlî	...	.....	.....
778	Pârbatî	3	...	.....	.....	.....	3	Baniyâ, Mahâjan, Brâhman.	.....
779	Parmal	1	...	.....	.....	.....	1	Chammâr	.....
780	Parmesharî ...	3	...	.....	.....	.....	3	Brâhman (2), Jhiṅwar.	.....
781	Parsâ	1	1	.....	.....	Mâlî	...	.....	.....
782	Parso	1	...	.....	.....	.....	1	Mahâjan, Jhiṅwar.	.....
783	Partâp	1	1	Râjpût	.....	.....	...	.....	.....
784	Partâpâ.....	1	1	Jâṭ	.....	.....	...	.....	.....
785	Partâpî	10	...	.....	.....	.....	10	Kâith, Gaḍarriâ, Brâhman (2), Mahâjan (2), Baniyâ, Sikh (2), Chammâr.	.....
786	Pârî	1	...	.....	.....	.....	1	Mahâjan	.....
787	Pârû	1	1	.....	.....	Jhiṅwar	...	.....	.....
788	Pâtî	1	...	.....	.....	.....	1	Mâlî	.....
789	Pat Râm	2	2	Gûjar (2)	.....	.....	...	.....	.....
790	Paunâ	1	1	Baniyâ	.....	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
791	Phaggo	1	...	.....	.....	.....	1	Brâhman	.....
792	Phaggû	2	2	.....	.....	Gûjar, Chammâr.	...	.....	.....
793	Phagwânâ.....	4	4	Mâlî, Bâḍhî, Râjpût, Kalâl.	.....	.....	...	.....	.....
794	Phinnî	1	...	.....	.....	.....	1	Kâith.....	.....
795	Phulel	1	1	Râjpût	.....	.....	...	.....	.....
796	Phûlî	1	1	Sunâr.....	.....	.....	...	.....	.....
797	Piârî	1	...	.....	.....	.....	1	Mahâjan	.....
798	Pîr Bakhsh ...	3	3	.....	Râîn (2), Julâhâ.	.....	...	.....	.....
799	Pîrdîâ	5	4	Mahâjan, Tarkhân, Lohâr, Gûjar.	.....	Jhiṅwar.....	...	.....	.....
800	Pîro	2	...	.....	.....	.....	2	.....	Julâhâ (2).
801	Pîroṅ.....	1	...	.....	.....	.....	1	.....	Ḍogar.
802	Pîrû	1	...	.....	Râîn	.....	...	.....	.....
803	Pissû	1	1	.....	.....	Gûjar	...	.....	.....
804	Prabhî	1	...	.....	.....	.....	1	Mahâjan	.....
805	Prabhû	5	5	Brâhman (2)...	.....	Mahâjan, Brâhman (2).	...	.....	.....

806	Prashnî	1	...	.....	.....	.....	1	Brâhman	.....
807	Premâ	1	1	Baniyâ	.....	.....	...	.....	.....
808	Prem Singh ...	1	1	Sikh	.....	.....	...	.....	.....
809	Pûlâ	1	1	Gûjar.....	.....	.....	...	.....	.....
810	Pûnî	2	...	.....	.....	.....	2	Mâlî, Baniyâ. .	.....
811	Punnâ	1	1	Kumhâr	.....	.....	...	.....	.....
812	Punnû	1	1	.....	.....	Chammâr	...	.....	.....
813	Pûran	1	1	Kâith.....	.....	.....	...	.....	.....
814	Pûsû	1	1	Gûjar	.....	.....	...	.....	.....
815	Qâdir	1	1	.....	Râîṅ	.....	...	.....	.....
816	Qâdir Bakhsh.	3	3	.....	Râîṅ(2), Ḍogar	.....	...	.....	.....
817	Qâdir Nawâz .	1	1	.....	Nâî.....	.....	...	.....	.....
818	Qîmâ	3	1	.....	Râîṅ	.....	2	.....	Râîṅ (2).
819	Qîmî	1	...	.....	.....	.....	1	.....	Lohâr.
820	Qîmû.....	1	1	.....	Râîṅ	.....	...	.....	.....
821	Râdhâ	2	2	Mahâjan, Brâhman.	.....	.....	...	.....	.....
822	Râdhâ Kishn.	1	1	Mahâjan	.....	.....	...	.....	.....
823	Râdhî	4	...	.....	.....	.....	4	Brâhman (2), Baniyâ, Mahâjan.	.....
824	Raghâ	1	1	Mahâjan	.....	.....	...	.....	.....
825	Raghbîr	1	1	Râjpût	.....	.....	...	.....	.....
826	Râghî	1	...	.....	.....	.....	...	Râjpût	.....
827	Raḥîmâ.....	3	3	.....	Râîṅ, Baṛhâî, Shekh.	.....	...	.....	.....
828	Raḥîman	13	...	.....	.....	.....	13	.....	Râîṅ (12), Jogî
829	Raḥîm Bakhsh	17	17	.....	Lohâr (2), Shekh, Râîṅ (9), Julâhâ (2), Ḍogar(3).	.....	...	.....	.....
830	Raḥîmû.....	1	1	.....	Ḍogar	.....	...	.....	.....
831	Raḥîmu'ddîn .	1	1	.....	Shekh	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2346 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
832	Raḥîmûṅ	1	1	.....	Râîṅ	.....	...	.....	.....
833	Raḥmat.....	3	3	.....	Mîrâsî (2).....	.....	1	.....	Râîṅ.
834	Raḥmatu'llah .	3	3	.....	Julâhâ, Shekh, Râîṅ.	.....	...	.....	.....
835	Rahmû	2	...	.....	.....	.....	2	.....	Faqîr, Julâhâ.
836	Rai Kaṅwar...	5	...	.....	.....	.....	5	Gûjar (5)	.....
837	Râjâ	1	1	Râjpût	.....	.....	...	.....	.....
838	Râjâ Devî ...	5	...	.....	.....	.....	5	Mahâjan (2), Râjpût, Brâhman (2).	.....
839	Râjânand.....	1	1	Kumhâr	.....	.....	...	.....	.....
840	Râjâ Râm ...	3	3	Baqâl, Mahâjan, Baniyâ.	.....	.....	...	.....	.....
841	Râjâṅ	7	...	.....	.....	.....	7	.....	Ḍogar (7).
842	Râjî '.....	5	...	.....	.....	.....	5	Baniyâ, Mahâjan, Brâhman, Chammâr.	Ḍogar.
843	Râj Kaṅwar ..	1	...	.....	.....	.....	1	Gûjar.....	.....
844	Rajjû	1	1	Ṭhaṭherâ	.....	.....	...	.....	.....
845	Râjo	4	...	.....	.....	.....	4	Mâlî, Gaḍarriâ, Gûjar (2).	.....
846	Rakhî	1	...	.....	.....	.....	1	Brâhman	.....

847	Ralî	1	...	.....	.....	.....	1	Brâhman	.....
848	Râmâ	3	3	Mâlî. Kambo, Pâḍhâ.	.....	.....	...	.....	.....
849	Râmânand ...	9	9	Brâhman (4), Mâlî, Mahâjan, Sunâr, Chhîmbî.	.....	Mâlî, Mahâjan	...	.....	.....
850	Râm Bakhsh..	3	3	Mâlî, Gûjar, Chammâr.	.....	.....	...	.....	.....
851	Râm Chand ...	2	2	Mâlî, Bhâṭ ...	.....	.....	...	.....	.....
852	Râm Chandar.	1	1	.....	.....	Brâhman	...	.....	.....
853	Râm Dâs	2	2	Brâhman, Gûjar.	.....	.....	...	.....	.....
854	Râmdayyâ ...	2	2	Kumhâr, Mâlî.	.....	.....	...	.....	.....
855	Ram Deî	2	...	.....	.....	.....	2	Gûjar (2)	.....
856	Râm Devî.....	6	...	.....	.....	.....	6	Râjpût, Brâhman, Kumhâr, Gûjar (3).	.....
857	Râmdhan	2	2	Jâṭ.....	.....	Kahâr	...	.....	.....
858	Râmî.....	18	...	.....	.....	.....	18	Baniyâ (2), Mâlî (2), Mahâjan (2), Tarkhân, Brâhman, Jhiṅwar (2), Chammâr, Gûjar (5), Chûhṛâ (2).	.....
859	Râmjas.....	2	2	Bâḍhî, Lohâr .	.....	.....	...	.....	.....
860	Ramjî Dâs ...	11	11	Brâhman (5), Mahâjan.	.....	Brâhman, Kambo (2), Mahâjan (2).	...	.....	.....
861	Râm Kaṅwar.	2	...	.....	.....	.....	2	Jhiṅwar, Gûjar	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
862	Ramkaran. ...	1	1	Bâdhî.....	.....	.....	...	.....	.....
863	Râm Lâl	5	5	Kâith, Brâhman.	.....	Mâlî (3).....	...	.....	.....
864	Râm Nâth ...	1	1	Mahâjan	.....	.....	...	.....	.....
865	Râmoṅ	1	...	.....	.....	.....	1	Gûjar	.....
866	Râm Parkâsh .	1	1	Brâhman	.....	.....	...	.....	.....
867	Râm Parshâd .	2	2	Brâhman	.....	Mahâjan	...	.....	.....
868	Râm Partâp...	1	1	Brâhman	.....	.....	...	.....	.....
869	Râm Rakhî ...	1	...	... .	.....	.....	1	Chammâr	.....
870	Râṅsaran.....	9	9	Brâhman (2), Mahâjan, Râjpût (2), Kalâl (2), Gûjar.	.....	Râjpût	...	.....	.....
871	Râm Singh ...	3	3	Mâlî, Gaḍarriâ, Chammâr.	.....	.....	...	.....	.....
872	Râm Sukh ...	3	3	Gaḍarriâ, Kahâr, Kambo.	.....	.....	...	.....	.....
873	Ramzân	4	3	.....	Râiṅ (3).....	.....	1	.....	Râiṅ.
874	Rangî	1	1	.....	.....	Gûjar.....	...	.....	.....
875	Râṅî	3	...	.....	.....	.....	3	.....	Râiṅ (2), Ḍogar.

876	Rânjhâ	1	1	.....	Râiṅ	.....	...	.....	.....
877	Râno	4	...	.....	.....	.....	4	Gûjar.....	.....
878	Ranwâ	1	1	Gûjar.....	.....	.....	...	.....	.....
879	Râso	1	...	.....	.....	.....	1	.....	Ḍogar.
880	Ratan Dâs ...	1	1	Jâṭ	.....	.....	...	.....	.....
881	Râttî	1	1	Jâṭ	.....	.....	...	.....	.....
882	Razâwâ	2	2	.....	Ḍogar	.....	...	.....	.....
883	Resâṅ.....	1	...	.....	.....	.....	1	.....	Râiṅ.
884	Richâ.....	1	1	Brâhman	.....	.....	...	.....	.....
885	Risâl	1	1	Râjpût	.....	.....	...	.....	.....
886	Rohlî.....	3	...	.....	.....	.....	3	Mahâjan, Kumhâr, Gaḍarriâ.	.....
887	Roliâ.....	1	1	.....	.....	Mâlî	...	.....	.....
888	Roṛâ	3	3	Ṭhaṭherâ, Sikh, Gûjar.	.....	.....	...	.....	.....
889	Rukkî	1	...	.....	.....	.....	1	Chammâr	.....
890	Rukman	1	...	.....	.....	.....	1	Chammâr	.....
891	Rukmani	1	...	.....	.....	.....	1	Mâlî	.....
892	Rûldû	4	4	Mahâjan, Chammâr.	.....	Râiṅ (2).....	...	.....	.....
893	Râlhâ	1	1	Jhiṅwar.....	.....	.....	...	.....	.....
894	Ruliâ.....	6	6	Chuhṛâ, Gûjar, Chammâr.	.....	Gûjar, Chammâr (2).	...	.....	.....
895	Rûpâṅ	1	...	.....	.....	.....	1	Gûjar.....	.....
896	Rûpî	1	...	.....	.....	.....	1	Chammâr	.....
897	Rûp Kaṅwar. .	1	...	.....	.....	.....	1	Sikh	.....
898	Rûpo	2	...	.....	.....	.....	2	Kâith, Chûhṛâ.	.....
899	Rustam.....	1	1	.....	Shekh	.....	...	.....	.....
900	Sâbar.....	1	...	.....	.....	.....	1	.....	Jogî.
901	Sâbû...	2	...	.....	.....	.....	2	.....	Ḍogar (2)
902	Sadâmâ	1	1	.....	.....	Brâhman	...	.....	.....
903	Sadâ Râm.....	1	1	Gûjar.....	.....	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2346 names.	MALE. No. of times occurring.	MALE. Castes in which occurring. Hindu.	MALE. Castes in which occurring. Musalman.	MALE. Castes in which occurring. Children.	FEMALE. No. of times occurring.	FEMALE. Castes in which occurring. Hindu.	FEMALE. Castes in which occurring. Musalman.
904	Saddhû	1	1	Kumhâr	.....	.....	...	.....	.....
905	Saddo.....	2	...	.....	.....	.....	2	Gûjar.....	.....
906	Ṣadîq	1	1	.....	Ḍogar	.....	...	.....	.....
907	Ṣadîqâṅ.....	2	...	.....	.....	.....	2	.....	Shekh (2).
908	Ṣâdo	3	...	.....	.....	.....	3	.....	Julâhâ, Râîṅ(2)
909	Ṣadr	1	1	.....	Ḍogar	.....	...	.....	.....
910	Ṣahansarî	1	...	.....	.....	.....	1	Brâhman	.....
911	Ṣâḥbâ.....	2	2	Gûjar, Chammâr.	.....	.....	...	.....	.....
912	Ṣâḥbâṅ	1	...	.....	.....	.....	1	.....	Ḍogar.
913	Ṣâḥbî	7	...	.....	.....	.....	7	Baniyâ (2), Gûjar (4), Mahâjan.	.....
914	Ṣâḥbo.....	7	...	.....	.....	.....	7	Mâlî (2), Sunâr, Gûjar, Chammâr.	Julâhâ, Râîṅ.
915	Ṣâḥbû.....	1	1	Mâlî	.....	.....	...	.....	.....
916	Ṣâhdhâ	1	1	Gûjar.....	.....	.....	...	.....	.....
917	Ṣâhdrâ	1	...	.....	.....	.....	1	Mahâjan	.....
918	Ṣâḥib Devî ...	4	...	.....	.....	.....	4	Chhîmbî (2), Tarkhân, Brâhman.	.....

919	Sâḥibî	2	...	.....	.....	.....	2	Baniyâ, Gûjar.	.....
920	Sahtân	1	...	.....	.....	.....	1	Chammâr	.....
921	Sâhû	2	2	Gûjar	.....	.....	...	.....	.....
922	Sâhûn	1	1	.....	Ḍogar	.....	...	.....	.....
923	Saimo	1	...	.....	.....	.....	1	.....	Ḍogar.
924	Sâira	3	...	.....	.....	.....	3	.....	Râîn.
925	Sakînâ	2	...	.....	.....	.....	2	.....	Shekh, Râîn.
926	Sâlag	1	1	Brâhman	.....	.....	...	.....	.....
927	Sâlag Râm ...	1	1	Brâhman	.....	.....	...	.....	.....
928	Salîman	1	...	.....	.....	.....	1	.....	Mîrâsî.
929	Sanadî	1	...	.....	.....	.....	1	.....	Ḍogar.
930	Sandlo	1	...	.....	.....	.....	1	.....	Jogî.
931	Santâ.....	1	1	Mahâjan	.....	.....	...	.....	.....
932	Santî	2	...	.....	.....	.....	2	Mahâjan, Chammâr.	.....
933	Sant Râm.....	1	1	Brâhman	.....	.....	...	.....	.....
934	Santû	1	1	.....	.....	Sikh	...	.....	.....
935	Sarb Râm.....	1	1	.....	.....	Gûjar.....	...	.....	.....
936	Sardârâ	3	3	Gûjar (2)	Ḍogar	.....	...	.....	.....
937	Sardhâ	1	1	.....	.....	Jâṭ.....	...	.....	.....
938	Sardhî	8	...	.....	.....	.....	8	Mahâjan (5). Mâlî. Brâhman (2).	.....
939	Sarnî	2	...	.....	.....	.....	2	Sunâr.....	.....
940	Sartâj	2	...	.....	.....	.....	2	Râjpût	.....
941	Sarûpâ	1	1	.....	.....	Râjpût	...	.....	.....
942	Sarûpî	5	...	.....	.....	.....	5	Râjpût, Brâhman, Mahâjan, Chammâr (2).	.....
943	Sarwan	1	...	.....	.....	.....	1	.....	Nâî.
944	Sâtâ	1	1	Jâṭ	.....	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
945	Saudâgar	8	8	Brâhman (3), Bâḍhî, Lohâr, Mahâjan, Chammâr.	.....	Mâlî	...	.....	.....
946	Saundan	2	...	.....	.....	.....	2	.....	Sunâr, Shekh.
947	Saundhâ	2	2	Tarkhân	Râin	.....	...	.....	.....
948	Saundhî	1	...	.....	.....	.....	1	.....	Ḍogar.
949	Saundhû	1	1	Kumhâr	.....	.....	...	.....	.....
950	Saundî	2	...	.....	.....	.....	2	.....	Lohâr, Shekh.
951	Saundû	1	1	Kambo	.....	.....	...	.....	.....
952	Sâunliâ	1	1	.....	.....	Chammâr	...	.....	.....
953	Sâwan	1	1	.....	.....	Brâhman	...	.....	.....
954	Sâwan Râm ...	2	2	Brâhman	.....	Brâhman	...	.....	.....
955	Sawâyyâ	2	2	Bârî, Gûjar ...	.....	.....	...	.....	.....
956	Sayyidâ	2	2	.....	Ḍom, Ḍogar ...	.....	...	.....	.....
957	Sayyidî	3	...	.....	.....	.....	3	.....	Ḍogar (3).
958	Sebî	13	...	.....	.....	.....	13	Kumhâr, Râjpût (3), Baniyâ (2). Brâhman(3). Mâlî (3).	Lohâr.
959	Sebo	1	...	.....	.....	.....	1	Mâlî	.....

960	Serî	1	...	.....	.....	.....	1	Râjpût	.....
961	Shabban	1	...	.....	.....	.....	1	.....	Shekh.
962	Shabbo	2	...	.....	.....	.....	2	.....	Jogî (2).
963	Shâdî.....	16	16	Kumhâr, Râjpût, Mâlî (2), Mahâjan, Chammâr.	Dhobî. Julâhâ, Râiñ (6), Jogî.	Mâlî	...	.....	.....
964	Shâhzâda	1	1	.....	Ḍogar	.....	...	.....	.....
965	Shâhzâdî	2	...	.....	.....	.....	2	Gûjar.....	Ḍogar.
966	Shâmâñ	1	...	.....	.....	.....	1	Baniyâ	.....
967	ShambhûRâm.	1	1	Brâhman	.....	.....	...	.....	.....
968	Shankar	3	3	Mahâjan, Brâhman, Lohâr.	.....	.....	...	.....	.....
969	Shankarî	11	...	.....	.....	.....	11	Brâhman (3). Râpût, Mahâjan (4). Kambo. Gaḍarriâ, Jhiñwar.	.....
970	Shankarû	1	1	.....	.....	Bâḍhî	...	.....	.....
971	Sharfâñ.....	1	...	.....	.....	.....	1	.....	Shekh.
972	Shebâ	1	1	.....	.....	Kambo	...	.....	.....
973	Shebî	4	...	.....	.....	.....	4	Râjpût. Mâlî, Baniyâ, Chammâr.	.....
974	Shebû.....	2	2	Mâlî	.....	Jhiñwar.....	...	.....	.....
975	Sheo Lâl	1	1	Jhiñwar	.....	.....	...	.....	.....
976	Sher Singh ...	1	1	Gûjar.....	.....	.....	...	.....	.....
977	Sherû	1	1	Mâlî	.....	.....	...	.....	.....
978	Shibbâ	2	2	Sunâr, Chammâr.	.....	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2846 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
979	Shibbî	28	...	.....	.....	.....	28	Kâith (2), Râjpût, Mahâjan (11), Pâḍhâ, Brâhman (4), Tarkhân, Kumhâr, Kambo, Jhiṅwar, Chûhrâ, Gaḍarriâ, Mâlî (2), Gûjar.	.....
980	Shibbû	11	11	Baniyâ (3), Mahâjan, Brâhman (2), Lohâr, Gûjar	.....	Chammâr, Gûjar, Gaḍarriâ.	...	.....	.....
981	Shibdiâl.....	1	1	Brâhman	.....	.....	...	.....	.....
982	Shibsaran	1	1	Râjpût	.....	.....	...	.....	.....
983	Sibbî	2	...	.....	.....	.....	2	Brâhman (2)...	.....
984	Sîhniâṅ.....	2	...	.....	.....	.....	2	.....	Ḍogar.
985	Silhar.....	1	1	Chûhṛâ	.....	.....	...	.....	.....
986	Sîs Râm	1	1	Gûjar.....	.....	.....	...	.....	.....
987	Sîsû	2	2	Gûjar.....	.....	Gûjar.....	...	.....	.....
988	Sobhâ Râm ...	1	1	Brâhman	.....	.....	...	.....	.....

989	Sobhî.....	2	...	.....	.....	.....	2	Mâlî, Brâhman	.....
990	Sodhrî	1	...	.....	.....	.....	1	Mahâjan	.....
991	Soṭhî.....	1	...	.....	.....	.....	1	Mahâjan	.....
992	Soṭî	2	...	.....	.....	.....	2	Mahâjan, Gûjar.	.....
993	Sri Râm	3	3	Brâhman (2)...	.....	Brâhman	...	.....	.....
994	Suchet	1	1	.....	.....	Râjpût	...	.....	.....
995	Sudhrâ	2	...	.....	.....	.....	2	Brâhman, Baniyâ, Mahâjan	.....
996	Sujânâ	3	3	Kumhâr, Jhiṅwar, Gûjar.	.....	.....	...	.....	.....
997	Suhânî	1	...	.....	.....	.....	1	.....	Julâhâ.
998	Sûhî	2	...	.....	.....	.....	2	Gûjar (2)	.....
999	Sukhî.....	8	...	.....	.....	.....	8	Bâḍhî, Brâhman (2), Mâlî, Gûjar (2) ...	Râiṅ, Ḍogar.
1000	Sukhman	1	...	.....	.....	.....	1	Gûjar.....	.....
1001	Sûlâ	2	2	Chûhṛâ	.....	Gûjar.....	...	.....	.....
1002	Sumerî	1	...	.....	.....	.....	1	Jhiṅwar.....	.....
1003	Sundar	5	1	Sikh	.....	.....	4	Bâḍhî, Mâlî, Gûjar (2).	.....
1004	Sundarî.....	1	...	.....	.....	.....	1	Gûjar.....	.....
1005	Sûrat Singh ...	1	1	.....	.....	Râjpût	...	.....	.....
1006	Surgyân	2	...	.....	.....	.....	2	Mâlî, Jhiṅwar.	.....
1007	Surgyân Devî.	1	...	.....	.....	.....	1	Sunâr.....	.....
1008	Surgyânî	3	...	.....	.....	.....	3	Râjpût (2), Jhiṅwar.	.....
1009	Sûrijbhân	1	1	Brâhman	.....	.....	...	.....	.....
1010	Sûrjâ	1	1	Mâlî	.....	.....	...	.....	.....
1011	Swâran	2	2	.....	.....	Râjpût (2).....	...	.....	.....
1012	Ṭabbhâ	1	1	Chammâr	.....	.....	...	.....	.....
1013	Ṭabhî.....	2	2	Brâhman, Râjpût.	.....	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2816 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
1014	Tâbo	1	...	.....	.....	.....	1	Mâlî	.....
1015	Tabû	1	1	....	Pâṭhan	.....	...	.....	.....
1016	Ṭahkû	1	1	Chammâr	.....	.....	...	.....	.....
1017	Ṭâjâṅ.....	1	...	.....	.....	.....	1	.....	Ḍogar,
1018	Ṭâṇṭî.....	1	...	.....	.....	.....	1	Chammâr	.....
1019	Ṭârû	1	1	Mahâjan	.....	.....	...	.....	.....
1020	Telî	2	...	.....	.....	....	2	Mahâjan (2)...	.....
1021	Telû	15	15	Brâhman. Pâḍhâ, Jhiṅwar, Gaḍarriâ. Lohâr, Baniyâ. Mahâjan (2), Tarkhan (2), Chammâr.	.....	Brâhman (3), Jhiṅwar.	...	.....	.....
1022	Thâbî.....	1	...	.....	.....	.....	1	Tarkhân	.....
1023	Ṭhâkur	1	1	Mâlî	.....	.....	...	.....	.....
1024	Ṭhâkurî.....	15	...	.....	.....	.....	15	Mâlî (3), Râjpût(3). Gaḍarriâ. Chhîmbî (2). Brâhman (3). Sikh. Kâith, Gûjar.	.....

1025	Thâkuriâ	3	3	Bâḍhî, Kumhâr, Gûjar.	.....	.....	...	.....	.....
1026	Thânî.....	1	...	.....	.....	.....	1	Mâlî	.....
1027	Thoîû.....	1	1	Mahâjan	.....	.....	...	.....	.....
1028	Ṭiḍḍâ.....	2	2	Mahâjan, Gûjar.	.....	.....	...	.....	.....
1029	Tilokâ	1	1	Râjpût	.....	.....	...	.....	.....
1030	Ṭîrâ	1	1	Chûhṛâ	.....	.....	...	.....	.....
1031	Ṭol	1	1	.....	Râiṅ	.....	...	.....	.....
1032	Ṭotâ	2	2	Chhîmbî, Gûjar.	.....	.....	...	.....	.....
1033	Ṭoniâ.....	1	1	Baniyâ	.....	.....	...	.....	.....
1034	Tullâ	2	2	.....	Râiṅ	Jâṭ	...	.....	.....
1035	Tullî	2	2	.....	Râiṅ, Baṛhâî	.....	...	.....	.....
1036	Tullî Râm ...	1	1	Gûjar.....	.....	.....	...	.....	.....
1037	Tulsâṅ	12	...	.....	.....	.....	12	Brâhman (2), Mâlî, Baniyâ (3), Mahâjan (2), Râjpût, Kumhâr, Kambo (2).	.....
1038	Tulsî	1	1	.....	.....	Gûjar	...	.....	.....
1039	Tulsî Râm ...	1	1	Brâhman	.....	.....	...	.....	.....
1040	Tûngal	2	2	Mâlî, Râjpût .	.....	.....	...	.....	.....
1041	Tûtî	2	1	Mâlî	.....	.....	1	Gûjar.....	.....
1042	Úḍâ	2	2	Nâî, Lohâr ...	.....	.....	...	.....	.....
1043	Úḍal	1	1	Gûjar.....	.....	.....	...	.....	.....
1044	Uḍam Singh...	1	1	Râjpût	.....	.....	...	.....	.....
1045	Uḍe Râm	2	2	Brâhman	.....	Gûjar	...	.....	.....
1046	Úḍhû.....	2	2	Brâhman, Gûjar.	.....	.....	...	.....	.....

TABLE I.—*continued.*

Serial Number.	Name.	No. of times occurring in 2816 names.	MALE.				FEMALE.		
			No. of times occurring.	CASTES IN WHICH OCCURRING.			No. of times occurring.	CASTES IN WHICH OCCURRING.	
				Hindu.	Musalman.	Children.		Hindu.	Musalman.
1047	Ûdî	2	2	Gûjar, Chammâr.	.....	.....	...	.....	.....
1048	Udiâ	2	2	Mâlî	.....	Gûjar	...	.....	.....
1049	Udmî	10	9	Mâlî (2), Chhîmbî, Gadarriâ, Bâdhî, Gûjar (2), Chammâr (2).	.....	.....	1	Baniyâ	.....
1050	Ugḍî	6	4	Bâḍhî, Chhîmbî, Lohâr, Gûjar.	.....	.....	2	Brâhman, Jhîṅwar.	.....
1051	'Umardrâz ...	1	1	.....	Râiṅ	.....	...	.....	.....
1052	'Umdâ	1	1	Râjpût	.....	.....	...	.....	.....
1053	'Umdâṅ.....	1	...	.....	.....	.....	1	.....	Râjpût.
1054	'Umrâo Singh.	1	1	Râjpût	.....	.....	...	.....	.....
1055	'Umrî.....	2	...	.....	.....	.....	2	.....	Râiṅ, Ḍogar.
1056	Utmî	2	...	.....	.....	.....	2	Brâhman, Baniyâ.	.....
1057	'Uzma	3	...	.....	.....	.....	3	.....	Râiṅ (3).
1058	Wali Muḥammad.	1	1	.....	Râiṅ	.....	...	.....	.....

1059	Wazîrâ	7	7	Mâlî (2), Bâdhî, Kumhâr, Mahâjan, Gûjar.	Râîn	.....	...	.....	.....
1060	Wazîran	1	...	.....	.....	.....	1	.....	Paṭhân .....
1061	Wazîro	4	...	.....	.....	.....	4	.....	Jogî, Mîrâsî(2), Râîn.
1062	Yârâ	1	1	.....	Râîn	.....	...	.....	.....
1063	Yârû	1	1	.....	Râîn	.....	...	.....	.....
1064	Zâhiriâ	1	1	Mâlî	.....	.....	...	.....	.....
1065	Zâhirû	1	1	Chammâr	.....	.....	...	.....	.....
1066	Zebo	5	...	.....	.....	.....	5	.....	Dhobî, Râîn, Jogî, Mîrâsî, Shekh.
1067	Zînâ	1	...	.....	.....	.....	1	.....	Lohâr.....

TABLE II.

Names of Hindus.

1. Common Objects in Daily and Domestic Life.
2. Mythological Objects.
3. Heavenly Objects.
4. Accident of Birth.
5. Mental Qualities.
6. Habit of Body.
7. Outward Personal Peculiarities.
8. Animals.
9. Birds.
10. Reptiles.
11. Fish and Marine Animals.
12. Insects.
13. Trees.
14. Flowers.
15. Fruits.
16. Herbs.
17. Plants.
18. Precious Stones.
19. Precious Metals.
20. Trades, Professions and Occupations.
21. Miscellaneous Words.

WHENCE DERIVED: 1. from Common Objects in Daily and Domestic Life.

Serial Number.	Form.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
1	Âgâ	Âgî R, Âg S, M.	Âgo.....	Âgû	Fire	Fiery.
2	Chhâpâ	Chhâpâ S, L; Chhâpe R, S, M.	Chhâpo	Chhâpû	Stamp, seal, signet.....	Leader: consequential: unchangeable, resolved.
3	Chirâghâ ...	Chirâgh S, M....	Chirâgho	Chirâghû ...	Lamp.....	Lovely: an only son: jolly, pleasant companion.
4	Gendâ	Gendâ R, S, M. .	Gendân, Gendî...	Gendû	Ball	Matter of fact: precise in statement: exact.
5	Gudar '.....	Gudar S, M; Gudrî R. L.	Gudro	Gudrû	Rag	Miserly, grasping.
6	Jhandâ	Jhandâ S, M ...	Jhando	Jhandû	Flag, banner	Skilled: honored: famed.
7	Mohar	Mohar S, M, L. .	Moharo	Moharû	Seal, stamp	Influential: rich. *In fem.* well-dressed: respected: of sound common sense.
8	Sandûrâ ...	Sandûr R, S, M..	Sandurân, Sandûro.	Sandûrû.....	Red-lead, red paint ...	Watchful of advantage: persevering.
9	Shakkrâ ...	Shakkar R, S, M.	Shakkrân, Shakkro.	Shakkrû.....	Sugar.....	Well-spoken; friendly.
10	Sûjâ	Sûjâ S, M; Sûjî R.	Sûjo	Sûjû	Gimlet, borer; needle..	Prying, spying: Paul Pry.

NOTE.—S. Singh, M. Mall, R. Râm, Ri, Rai, C. Chand, L. Lâl.

WHENCE DERIVED: 2, from Mythological Objects.

Serial Number.	Form.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
11	Ambâ.....	Ambâ S, M; Ambâdittâ.	Ambo, Ambâṅ...	Ambû	*The* mother (Jagat-ambâ): Durgâ.	Mother-given: born by the grace of Durgâ.
12	Birjâ	Birjâ S, M.	Birjo	Birjû	Braj, Vraja: Country about Mathurâ where Krishṇa passed his boyhood.	Quiet; upright.
13	Deotâ	Deotâ S, M.....	Devî	.....	God; Goddess	Quiet, upright: beyond reproach.
14	Durgâ	Durgâ S. M. R; Durgâdittâ.	Durgo. Durgâṅ, Durgî.	Durgû	*The* mother, Durgâ ...	Durgâ-given: born by the grace of Durgâ.
15	Dûtâ	Dût S, M.....	Duto, Dutâṅ ...	Dûtû	*Varan kâ dût*: Varunâ's messenger: God's messenger.	Peace-maker.
16	Garuṛ	Garuṛ S, M.....	.....	.....	Garuḍa, the king of the birds, and the chariot of Vishṇu? *Ardea argala.*	Honored.
17	Kaṇṭhâ.....	Kaṇṭh S, M, R...	Kaṇṭho	Kaṇṭhû.....	Nilkaṇṭh. the blue Indian jay and chariot of Râma Chandra *Coracias Indica.*	Honored.

18	Lakkhâ	Lakkhâ S, M, R. Lakkhî R.	Lakkhâṅ	Lakkhû	Lakshmî, goddess of wealth.	The knack of wealth; acquisitive; giver of advice to all: general friend.
19	Lâljî	Lâljî R.M; Lâl S.	.....	Laljû	Kṛishṇa.....	Vowed to Kṛishṇa.
20	Machhlî.....	Machhli R; Machhlâ S, M.	Machhlâṅ, Machhlo.	Machhlû ...	The Fish (*matsya*) Avatâr of Vishṇu.	Honored; fish-eater; fish-hater (chaff.)
21	Mâtâ	Mâtâ S, R, M; Mâtâdittâ.	Mâtâ	.....	Goddess	Goddess-given: born by the grace of a goddess.
22	Sîtâ, Sîto ...	Sîtâ R, S, M. ...	Sîtâ, Sîto, Sîtû...	.....	Sîtâ, wife of Râma Chandra.	Quiet; inoffensive; upright; straight forward.

WHENCE DERIVED: 3, from Heavenly Objects.

23	Bijlâ	Bijlî S, M, R. ...	Bijlo	Bijlû	Lightning.....	Sharp, clever, quick, hasty, quick-tempered.
24	Chând	Chând R, S, M..	Chândo, Chando.	Chândû, Chandû.	Moon.....	Gentle; handsome.
25	Kaṛkâ	Kaṛk S, M, R; Kaṛk Nâth.	Kaṛko	Kaṛkû	Thunder	Hasty; loud-voiced; disagreeable.
26	Mâhtâbâ ...	Mâhtâb S, M. ...	Mâhtâbo	Mâhtâbû ...	Moon.....	Beautiful; liked; loved at home.
27	Sûrjâ	Sûrij R, S, M; Sûrij Balî.	Sûrjâṅ, Sûrjo ...	Sûrjû	Sun	Strong; swaggering; well-known; true; of high birth.

NOTE.—S. Singh, M. Mall, R. Râm, Ri. Rai, C. Chand, L. Lâl.

WHENCE DERIVED : 4, from Accident of Birth.

Serial Number.	Form.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
28	Ambâ.....	Ambâ, S, M; Ambâdittâ.	Ambo, Ambâṅ...	Ambû	Mango	Born in the Mango Season; June-July.
29	Buddhâ	Buddhâ, S, M; Buddhî R.	Buddho, Buddhâṅ.	Buddhû.....	Wednesday	Born on Wednesday.
30	Chetâ	Chetâ S. M; Chet R.	Cheto, Chetâṅ ...	Chetû.....	Chait	Born in Chait (March-April).
31	Itwârâ, Itwârî.	Itwârâ M; Itwârî M.	Itwâro	.....	Sunday	Born on Sunday.
32	Kakkaṛ	Kakkaṛ S, M ...	Kakkṛî	Kakkṛû	Cucumber; *cucumis utilissimus.*	Born in the Cucumber Season (June-July).
33	Mangalâ ...	Mangal S, M ...	Mangalo	Mangalû ...	Tuesday	Born on Tuesday.
34	Mangalâ ...	Mangal S, M ...	Mangalo	Mangalû ...	Revelry.....	Born on holiday.
35	Mangalâ ...	Mangal S, M ...	Mangalî	Mangalû ...	Mars (planet)	Born under Mars.
36	Pahâṛâ	Pahâṛâ, S, M; Pahâṛî R, L, S.	Pahâṛo, Pahâṛan	Pahâṛû	Hill	Born in the Hills.
37	Sawârî, Soṅwârâ.	Sawârî R; Soṅwârâ S, M.	Sawâro	Sawârû	Monday.....	Born on Monday.

WHENCE DERIVED: 5, from Mental Qualities.

38	Asânâ	Asân S, M.....	Asâno	Asânû	(*Ahsân*) Kindness; good offices.	Peace-maker: obliging, kindly.
39	Bahâdur, Bhâdar, Bahâdurâ, Bhâdrâ.	Bahâdur S, M; Bhâdar S, M.	Bahâduro, Bhâdro; Bahâdurân, Bhâdrân.	Bahâdurû, Bhâdrû.	Brave.	Overbearing; plucky.
40	Buddhâ ...	Buddhâ S, M; Buddhî R.	Buddho, Buddhân.	Buddhû.....	Wisdom.	Clever, learned: *in dim.* a fool.
41	Chetâ	Chetâ S, M; Chet S, R.	Cheto, Chetân ...	Chetû.....	Memory.....	Of retentive memory.
42	Dhîraj	Dhîraj S, M, R.	Dhîrjo, Dhîrjân.	Dhîrjû	Patient.....	Patient.
43	Dilerâ	Diler S, M, Dilerî R.	Dîlero, Dilerân..	Dilerû	Brave.	Brave.
44	Hetâ	Het R, S, M, L.	Heto	Hetû	True love (*hit*).....	Sociable, friendly; universally loved.
45	Himmat ...	Himmat R. S, M.	Himto, Himtân..	Himtû	Spirit; pluck	Spirited: high-minded.
46	Hoshiârâ ...	Hoshiârâ S, M; Hoshiârî R.	Hoshiâro	Hoshiârû ...	Wide awake.....	Careful; sharp.
47	Jhaggaṛ ...	Jhaggaṛ S, M; Jhaggṛî R.	Jhaggṛo, Jhaggṛân.	Jhaggṛû ...	Quarrelsome.	Quarrelsome.
48	Machal	Machal S, M. ...	Machlo	Machlû	Sulky	Sulky; perverse; obstinate.
49	Magrâ	Magrâ S, M; Magar S, M; Magrî R.	Magro	Magrû	Sulky.	Sulky; procrastinating.
50	Melâpâ	Melâp R, S, M...	Melâpo, Melâpân.	Melâpû	Friendly.	Pleasant-spoken; quick to make friends; sociable.
51	Sewâ	Sewâ R. S. M. ...	Sewî	Seû.....	Worship	Obedient.
52	Sîtal	Sîtal S, M, R. ...	Sîtlâ	Sîtlû	Quiet.....	Quiet; inoffensive.

NOTE.—S. Singh, M. Mall, R. Râm, Ri. Rai, C. Chand, L. Lâl.

WHENCE DERIVED: 6, from Habit of Body.

Serial Number.	Form.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
53	Bûṛhâ, Buḍhâ.	Bûṛhâ S, M; Buḍhâ S, M.	Bûṛhâṅ, Buḍhâṅ, Buṛhîâ.	Bûṛhû, Buḍhû.	Habit of gulping.....	Panjabi, *buṛh buṛh karnâ*, to cough up phlegm: to gulp.
54	Khaṛkâ	Khaṛk S, M	Khaṛko, Khaṛkâṅ	Khaṛkû	Rattle, noise	Quarrelsome.
55	Rogâ, Rogî .	Rog S, L, M.....	Rogan	Rogû	Sick	Weakly, ailing.

WHENCE DERIVED: 7, from Outward Personal Peculiarities.

56	Baṛkannâ ...	.....	.....	.....	Long-eared	Long-eared.
57	Baṛpeṭâ.....	.....	.....	Baṛpeṭû.....	Pot-bellied	Greedy; pot-bellied; wise; full of resource.
58	Baunâ	Baunâ S, M: Baune L.	Baunî	Baunû	Dwarf	Short; clever.
59	Bulandâ ...	Bulandâ M; Buland S.	Bulando	Bulandû ...	Tall	Tall; projecting teeth.
60	Buṛâ, Bûṛ...	Bûṛâ S. M.; Bûṛ S. M.	Bûṛâṅ	Bûṛû	Crop-eared	Short-eared: crop-eared; only surviving child.
61	Chhajjâ.....	Chhajjâ S.....	.....	Chhajjû.....	Long-beard	Long-beard.
62	Chhoṭâ	Chhoṭe R. S. M: Chhoṭâ S, M.	Chhoṭo	Chhoṭû	Small, short	Short.

63	Ganjâ.....	Ganjâ S, M; Ganj L.	Ganjo	Ganjû	Bald	Bald-headed: unsuccessful.
64	Kubṛâ, Kubbâ.	Kubṛâ S. M; Kubbâ S. M; Kubṛe S, M.; Kubbe S, M, L.	Kubṛo, Kubbo...	Kubṛû, Kubbû.	Hunchback	Hunchback; untrustworthy.
65	Lamkannâ..	.....	Lamkannî; Lamkanno.	Lamkannû..	Long-eared	Long-eared.
66	Lamnakkhâ.	.....	Lamnakkhî; Lamnakkho	Lamnakkhû.	Long-nosed	Long-nosed.
67	Langṛâ	Langṛâ S, M; Langaṛ L.	Langṛo	Langṛû	Lame	Lame; bad adviser; untrustworthy.
68	Lûlâ...	Lûlâ S. M.....	Lûlo	Lûlû	Maimed.....	Maimed; lame; useless.
69	Rûpâ	Rûp L, R, S, M.	Rûpâṅ. Rûpo.....	Rûpû	Beauty	Handsome
70	Sîtlâ	Sîtlâ S. M.	Sîtlâṅ. Sîtlo.....	Sîtlû	Small-pox.....	Pock-marked.
71	Sohanâ	Sohan S, M.	Sohanî	Sohanû	Beauty	Handsome; beautiful.
72	Sundar	Sundar, S. M, L..	Sundro	Sundrû	Beautiful	Handsome; pretty.
73	Surkhâ	Surkhâ S, M.....	Surkho, Surkhâṅ	Surkhû	Red: red-dyed clothes.	*In masc.* red-cheeked; deceitful; boaster; swaggerer: wrapt up in self. *In fem.* shameless liar.

WHENCE DERIVED: 8. from Names of Animals.

74	Bâghâ	Bâgh S, M.	Bâghnî	Bâghnûṅ ...	Tiger	Ambitious; generous, extravagant, careless.
75	Bheriâ	.....	.....	.....	Wolf	Greedy.
76	Billâ	Billâ S, M.	Billo, Billî	Billû	Cat.....	Watchful of opportunity: selfish: disagreeable.

NOTE.—S. Singh, M. Mall, R. Rám, Ri. Rai, C. Chand, L. Lál.

WHENCE DERIVED: 8, from Names of Animals—*continued.*

Serial Number.	Form.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
77	Chûhâ	Chûhâ S. M. ...	Chûhî	.....	Rat	Cowardly; small-mouthed, rabit-mouthed: small-faced.
78	Gaiṇḍâ	Gaiṇḍâ R, S, M, L.	Gaiṇḍâṅ, Gaiṇḍî.	Gaiṇḍû	Rhinoceros	Very sharp; clever.
79	Hanumân ...	Hanumân S, M.	Bandrî	Bandrû	Monkey.....	Greedy; thievish; gaining advantage by swagger or bounce; ungrateful.
80	Hiṛnâ.....	Hiran S, M.	Hirno.....	Hirnû.....	Deer	Pretty; timid: fair-weather friend.
81	Kastûrâ.....	Kastûrâ S, M. ...	Kastûrâṅ, Kastûro.	Kastûrû.....	Musk deer	Sound adviser; pleasant; pleasant-spoken; fast friend, sincere friend.
82	Lângûr	.....	Langûro	Langûrû ...	Black-faced Monkey ...	Shameless; a person with a history; a timid bad person.
83	Mirgâ.....	Mirg S, M.	Mirgo, Mirgâṅ...	Mirgû.....	Antelope	Pretty; good looking; cowered; timid; selfish.
84	Sherâ.....	Sher S. M, ...	Shernî	Shernûṅ.....	Tiger.....	Ambitious; plucky; generous.

WHENCE DERIVED : 9, from Names of Birds.

85	Baglâ.....	Baglâ Bhagat ...	Baglî, Baglâ, Bhagatnî.	.....	Heron	Hypocrite.
86	Chiṛâ.....	Chiṛâ S, M; Chiṛî. R.	Chiṛiâ, Gauṛâyyâ.	Chiṛû	Sparrow.....	Fair-weather friend.
87	Mor	Mor S, M.	Morâṅ, Moro, Morî, Morû.	Mornû	Peacock	Learned, clever; sedate; silently observant.
88	Sâras	Sâras S, M.	Sarsâṅ, Sarso ...	Sarsû	Heron	Crafty; watchful of advantage.
89	Shikkrâ ...	Shikkar S, R, M.	Shikkrâṅ, Shikkro.	Shikkrû ...	Sparrow-hawk	Selfish.
90	Totâ	Totâ S, M.	Totî, Totâṅ	Totû	Parrot	Ungrateful.

WHENCE DERIVED : 10, from Names of Reptiles.

91	Ajgar	Ajgar S, M. ...	Ajgarâṅ, Ajgaro.	Ajgarû.....	Python	Gormandizer; lazy; slow; slow and sure; silent and sure; just but merciless.
92	Chhipkalî ...	Chhipkal S, M...	Chhipkalâṅ, Chhipkalî, Chhipkalo.	Chhipkalû...	House-lizard	Watchful of advantage; greedy; selfish.
93	Magrâ	Magar S, M, R...	Magro. Magrâṅ, Magrî.	Magrû.	Alligator.....	Watchful of advantage; selfish; wicked.
94	Mendak.....	Mendak S. M. Mendkî R.	Mendkî. Mendko, Mendkâ.	Mendkû.....	Frog	Idle.
95	Nihangâ ...	Nihang S. M. ...	Nihango, Nihangâ, Nihangî.	Nihangû. ...	Crocodile	Fearless; careless; impudent; shameless; impetuous.

NOTE.—S. Singh, M. Mall, R. Râm, Ri. Rai, C. Chand, L. Lâl.

WHENCE DERIVED: 11, from Names of Fish and Marine Animals.

Serial Number.	Form.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
96	Kachhwâ ...	Kachhwâ S, M; Kachhwe R.	Kachhwî, Kachhwâṅ, Kachho.	Kachhû.....	Tortoise, Turtle	Fat; idle; slow; unfortunate.

WHENCE DERIVED: 12, from Names of Insects.

97	Bhauṅrâ ...	Bhauṅrâ S. M....	Bhauṅro	Bhauṅrû ...	Beetle: bumble-bee ...	Wanderer; rolling stone; changeable.
98	Ḍâṅs	.....	.....	.....	Gadfly; horse-fly	Evil-minded; untrustworthy; disliked; hated; backbiter.
99	Dîmak	.....	.....	.....	White-ant	Hypocrite; smooth-faced cheat; blood-sucker; Shylock.
100	Ghun.....	.....	.....	.....	Weevil	Secret miser; underhand thief.
101	Jugnâ, Jugnî.	Jugnâ R. S. M; Jugnî R. S. M.	Jugnâ, Jugnî, Jugno.	Jugnû	Freely	Beautiful; only son; liked, beloved; changeable; weak of will.
102	Jûṅ, Jûîṅ ...	.....	.....	Jûṅ, Jûîṅ ...	Louse when dormant: hair-louse.	Dirty habits; selfish; fair-weather friend; secret petty thief.
103	Jûṅkâ.....	.....	.....	Jûṅk	Louse when dormant: hair-louse.	Dirty habits.
104	Lîkh	.....	.....	Lîkh, Lîkho	Louse when active: hair-louse: nit.	Dirty habits; watchful of advantage; patient of opportunity.

105	Machhar ...	Machhar S. M ...	Machhro	Machhrû ...	Mosquito	Troublesome.
106	Makoṛâ	Makoṛâ S. M; Makoṛî R.	Makoṛàn, Makoṛo	Makoṛû	Big black-ant	Selfish; miserly: provident.
107	Makṛâ	Makṛâ S, M.....	Makṛân, Makṛo..	Makṛû	Spider	Tall and lean; uncertain temper; quarrelsome but not spiteful.
108	Pissâ, Pissû.	Pissâ S, M; Pissû S. M.	Pisso	Pissû	Flea	Clever thief; suspected.
109	Ṭiḍḍâ.....	Ṭiḍḍâ S, M	Ṭiḍḍo, Ṭiḍḍân Ṭiḍḍî.	Ṭiḍḍû.....	Grasshopper	Thin and active; fearless; regardless of consequences; fool-hardy.

WHENCE DERIVED: 13, from Names of Trees.

110	Bargâ.....	Bargâ. R. S, M .	Bargân. Bargo. .	Bargû	Leaf	Vain & proud; conceited.
111	Bûṭâ	Bûṭâ S, M.....	Bûṭe, Bûṭo	Bûṭû...	Tree	Strong, stout: opinionated; immovable; obstinate.
112	Drekâ	Drekâ S, M	Drekî, Dreko ...	Drekû	Dhrek. Dhurek and Bakâyan: *melia?*	Unstable; unreliable.
113	Harâbansâ, Harbans.	Harbans S, M ...	Harbanso	Harbansû ...	Green bamboo.....	Weak; easily led; greedy; bribe-taker; careless of consequences.
114	Lakkaṛ	Lakkaṛ S, M. ...	Lakkṛî	Lakkṛû	A log of wood	Determined; obstinate; inflexible; a person of a single idea.
115	Nîmâ.....	Nîmâ M; Nîm S.	Namolî	Namolû.....	The *nîm* tree: *melia composita.*	Unstable; unreliable; bitter; sarcastic. *In fem. and dim. from the fruit*: sweet, plain-spoken.
116	Pîpal, Pîplâ.	Pîlplâ S, M; Pîpal S. M	Pîplî, Pîplo	Pîplû	The *pîpal* tree; *ficus religiosa.*	Honored.

NOTE.—S. Singh, M. Mall, R. Râm, Ri. Rai, C. Chand, L. Lâl.

WHENCE DERIVED: 14, from Names of Flowers.

Serial Number.	Form.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
117	Belâ	Belâ S, M; Belî R.	Belân, Belṛî.....	Belṛû	A jasmine	Upright; respected.
118	Chamelâ ...	Chamelâ S, M; Chamel R, M.	Chamelân, Chamelî.	Chamelû ...	A jasmine: *michelia* ?..	Upright; trustworthy.
119	Champâ, Chambâ.	Champâ R, S. M; Chambâ R, S, M.	Champân, Chambân.	.....	A jasmine: *michelia champaca.*	Straight forward; beautiful.
120	Gendâ	Gendâ R. S. M..	Gendân, Gendî..	Gendû	Marigold: *lagetes erecta*	Matter of fact: *in fem.* a pretty fool; a mere doll.
121	Gulâbâ	Gulâbâ M; Gulâb S, Ri.	Gulâbân, Gulâbo, Gulâbî.	Gulâbû	A rose	An only child; trustworthy; cheerful.
122	Keoṛâ	Keoṛâ S, M.	Keoṛân, Keoṛo, Keoṛî.	Keoṛû	A strong-scented flower: *pandanus odoratissmus.*	Clear-sighted: straight forward; peace maker.
123	Mâltâ.....	Mâltâ S, M.	Maltî, Malto, Mâltâ.	.....	A jasmine: *aganosma Roxburghii.*	Liked; respected; highly estimated.
124	Motiyâ	.....	.....	.....	A jasmine: *jasminum sambac.*	Straight forward; matter of fact; respected.
125	Phûl, Phûlâ Phûlî.	Phûl C. S. M; Phûlâ M; Phûlî R.	Phûlân, Phûlô...	Phûlû, Phullû.	Flower; blossom.	Extravagant; beautiful; pretty.

126	Sadâsohâgâ	Sodâsohâg S	Sadâsohâgân; Sadâsohâgo	Sadâsohâgû	White shoe-flower: *Hibiscus pheniceus.*	Prosperous; fortunate.
127	Sûrijmukh...	.....	Surijmukhân, Surijmukho.	Surijmukhû	Sunflower: *helianthus annuus.*	Well-spoken: clean-handed.

WHENCE DERIVED: 15, from Names of Fruits.

128	Bâdâm, Badâmâ.	Bâdâm S, M. ...	Badâmâ, Badâmon.	Badâmû.....	Almond: *terminalia catappa.*	Straight forward; candid; quick-tempered.
129	Khajûrâ ...	Khajûrâ S, M. .	Khajûr, Khajûrâ.	Khajûrû ...	The date palm	Even-tempered; sweet-tempered.
130	Imliâ	Imlâ S, M.	Imlî, Imlo.....	Imlû	Tamarind	Mediocre; even-tempered; time-server; double-faced.
131	Lasûṛâ	Lasûṛâ S. M. ...	Lasûṛân.....	Lasûṛû	A glutinous fruit: *cordia myxa.*	Dangerous; evil-minded; evil adviser; back-biter.
132	Sewâ	Sewâ R. S. M....	Sevî	Seû	Apple.....	Kindly; good-natured; sweet-tempered.

WHENCE DERIVED; 16, from Names of Herbs.

133	Baingan ...	Baingan S. M, R.	.....	.....	Egg-plant: *brinjâl*: *Solanum melongena.*	Useless; bad; beloved; big-testicled.
134	Ilâchâ	Ilâchâ S. M; Ilâchî R.	Ilachân, Ilâcho...	Ilâchû	Cardamom	Kindly; willing; sound adviser.
135	Kakkaṛ	Kakkaṛ S. M. ...	Kakkṛî	Kakkṛû	A cucumber: *cucumis utilissimus.*	Useless; mediocre; second-rate.

NOTE.—S. Singh. M. Mall, R. Râm, Ri. Rai, C. Chand, L. Lâl.

WHENCE DERIVED: 16, from Names of Herbs—*continued.*

Serial Number.	Form.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
136	Kapâsâ	Kapâsâ S, M. ...	Kapâso, Kapâsâṅ.	Kapâsû	Cotton plant	Useful; handy; true friend.
137	Karelâ	Karelâ S, M.....	Karelâṅ, Karelo..	Karelû	A bitter vegetable: *momordica charanta.*	Pock-marked; untrustworthy.
138	Karîlâ	Karîlâ S, M.....	Karîlâṅ, Karîlo..	Karîlû	Caper-bush: *capparis aphylla.*	Back-biter; unsafe; candid friend.
139	Marwâ	Marwâ S, M.....	.....	.....	Sweet marjoram	Respected; kindly; safe adviser.
140	Maṭṭrâ	Maṭṭrâ S, M.....	Maṭṭrâṅ, Maṭṭro.	Maṭṭrû	Pea	Fair, just; upright; peace-maker.
141	Mirchî, Mirchâ.	Mirchâ S; Mirchî M.	Mirchâṅ, Mircho. Mirchî.	Mirchû	Pepper: *capsicum frutescens.*	Sharp, clever; wicked; quarrelsome.
142	Pîpal, Pîplâ.	Pîpal S, M; Pîplâ S, M.	Pîplî, Pîplo	Pîplû	Long pepper: *piper longum.*	Bad-tempered; quarrelsome; peevish; peppery; back-biter.
143	Singhâṛâ ...	Singhâṛâ S, M...	Singhâṛâṅ, Singhâṛo.	Singhâṛû ...	Water chestnut, caltrop: *trapa bispinosa.*	Slow; candid; simple.
144	Sukhdarshan.	SukhdarshanS,M	Sukhdərsni, Sukhdarsno.	Sukhdarsnû.	*Amaryllis zeylanicum*: antidote for ear-ache.	Jolly, pleasant; boon companion; only son.
145	Tulsâ	Tulsâ S, R, M; Tulsî R.	Tulsî, Tulso	Tulsû	Sweet basil: *ocymum sacrum.*	Honored; respected.

WHENCE DERIVED: 17, from the Names of Plants.

146	Anâjâ	Anâjâ M; Anâj R, S, M.	Anâjân, Anâjo...	Anâjû	Grain.....	Fair; honest; just.
147	Belâ	Bel S, M; Belî, R.	Belân, Belrî.....	Belrû	Creeper.....	Inoffensive; useful; resourceful.
148	Bhuṭṭâ	Bhuṭṭâ S, M. ...	Bhuṭṭân, Bhuṭṭo	Bhuṭṭû	Indian corn	Untrustworthy; occasionally useful.
149	Dhânâ, Dhânî	Dhânâ S, M	Dhânân, Dhâno.	Dhânû	Rice plant	Mediocre; fair complexion; useful; time-server; revengeful; severe.
150	Gandam, Gandamâ.	Gandam S, M ...	Gandamân	Gandamû ...	Wheat	Mediocre; fair complexion; useful; time-server.
151	Supârâ	Supârâ S, M; Supârî R.	Supâran	Supârû	Betel-nut	Extravagant.

WHENCE DERIVED: 18, from Names of Precious Stones.

152	Hîrâ	Hîrâ, S. M. L....	Hîrân, Hîr, Hîro, Hîriâ.	Hîrû	Diamond	True: correct: sound: determined: resolved; unchangeable.
153	Jawâhirâ ...	Jawâhir, R, S, M. L.	Jawâhirân, Jawâhiro	Jawâhirû ...	Jewels	Superior: clever.
154	Lâl.....	Lâl, R. S, M. ...	Lâlân, Lâlo	Lâlû	Ruby.....	Superiority of mind or body.
155	Motî	Motî, R, S. M, L.	.....	.....	Pearl	Upright; straight forward; truth-loving.

NOTE.—S. Singh, M. Mall, R. Râm, Ri. Rai, C. Chand, L. Lâl.

WHENCE DERIVED: 19, from Names of Precious Metals.

Serial Number.	Form.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
156	Rûpâ	Rûp, L. R. S. M.	Rûpo. Rupâń ...	Rûpû	Silver.....	Fair; upright.

WHENCE DERIVED: 20, from Names of Trades, Professions and Occupations.

157	Dâgî	.....	Dâyan	.....	Exorcist; wizard, witch	Witch; wizard.
158	Dâsâ	Dâs, R. S, M. ...	Dâso. Dâsâń.....	Dâsû	Servant.....	Obedient.
159	Dastûrâ.....	Dastûrâ, S. M; Dastûrî R.	Dastûro.....	Dastûrû.....	Custom	Acquisitive; thievish.
160	Râjâ	Râjâ, R. S, M, L.	Râjo. Râjâń. Râńî.	Râjkańwar..	King, queen, prince. ...	Honored.
161	Saudâgar ...	Saudâgar, S, M..	Saudâgarnî	.....	Merchant	Sharp; clever.
162	Shikârâ.....	Shikâr, S, M; Shikârî R.	Shikâro. Shikâran, Shikârî.	Shikârnûń...	Hunter	Sponger.
163	Sipâhî	Sipâhî, S, M	Sipâhan	Sipâhû	Soldier	Over-bearing.

164	Bîrjâ	Bîrjâ, S, M; Bîrje, R.	Bîrjo	Bîrjû	Resin (Panjâbî)	One who sticks where advantage is found; leech.
165	Chhedâ	Chhedâ, S, M; Chhedî, R.	Chhedo	Chhedû	Hole	Interfering; officious; forward.
166	Deoṛhâ	Deoṛhâ, S, M. ..	Deoṛho	Deoṛhû	1½ (*deṛh*)	Taking a share and a half; greedy; tricky.
167	Dhûmâ	Dhûmâ, M; Dhûmî, R; Dhûm, S.	Dhûmâṅ, Dhûmo, Dhûmî.	Dhûmû	Noise; fame	Famous.
168	Dûtâ	Dût, S, M.....	Dûto, Dûtan ...	Dûtû	Spy	Firebrand; backbiter; prying.
169	Fattâ	Fatteh, R, S, M.	Fatto	Fattû	Victory	Respected.
170	Ganjâ	Ganjâ, S, M; Ganj, L.	Ganjo	Ganjû	Treasury	Rich; money-making: contented.
171	Garjâ.....	Garj, S, M: Garz, S, M.	Garjo.....	Garjû.....	(*gharz*, Arabic) Interest, concern.	Selfish.
172	Garjâ.....	Garj, S, M	Garjo.....	Garjû.....	Noise	Loud-voiced.
173	Hisâbâ	Hisâb, R, S, M, L.	Hisâbo	Hisâbû	Computation	Thoughtful; calculating.
174	Hukmâ	Hukm, S, M, L, C.	Hukmo	Hukmû	Order.....	Imperious; opinionated.
175	Jagtâ.....	Jagat, R, S, M. .	Jagto.....	Jagtû.....	The world.....	Clever; man of the world.
176	Jai	Jai, R, S, M.....	.....	.....	Victory	Respected; of high authority in matters of daily life; reverend.
177	Jîâ	Jîâ, R, S, M, L .	.....	.....	Life	Precious; beloved.
178	Juggâ.....	Juggâ, S, M; Juggî, R.	Juggo	Juggû	The age.....	Clever; up to the time; intelligent.
179	Jugtâ.....	Jugat, R, S, M...	Jugto.....	Jugtû.....	Dexterity	Clever; good manager.
180	Khazânâ ...	Khazân, S, M. ...	Khazâno	Khazânû ...	Treasury	Tale-bearer; mischief-maker.

NOTE.—S, Singh, M, Mall, R, Râm, Ri, Rai, C, Chand, L, Lâl.

WHENCE DERIVED: 21, from Miscellaneous Words—*continued.*

Serial Number.	From.				Sense.	
	Male.		Female.	Diminutive.	Literal.	Applied.
	Simple.	Compound.				
181	Pahâṛâ, Pahâṛî.	Pahâṛâ, S. M: Pahâṛî, R.L,S.	Pahâṛo, Pahâṛan	Pahâṛû	Hill.....	Ambitious.
182	Rachpâl ...	Rachpâl, R, S. M. L.	Rachpâlo	Rachpâlû ...	Protector: nourisher...	Kindly.
183	Sawâî, Sawâyyâ.	Sawâî, S, M: Sawâyyâ, S. M.	.....	.....	$1\frac{1}{4}$ (*sawâ*)	A man and a quarter: honored; just.
184	Shitâbâ	Shitâbâ. S, M; Shitâbî, R: Shitâb. S, M.	Shitâbo; Shitâbân.	Shitâbû	Quickly.....	Quick, sharp.
185	Ṭikkâ.....	Ṭikkâ, S, M. ...	Ṭikko.....	Ṭikkû.....	(*ṭîka*) The mark on the forehead of the Heir to the Throne.	Only son; forward.
186	Ujâgar	Ujâgar. S, M ...	.....	.....	Bright	Famous; renowned.

NOTE.—S. Singh, M. Mall, R. Râm. Ri. Rai, C. Chand, L. Lâl.

APPENDIX.

VERSES TURNING ON THE MEANINGS OF PROPER NAMES.*

1. Ajgar, python:

Ajgar moṭâ mard hai, jo kûd-phând nahîṅ de;
Jab qâbû us kâ paṛe, to jî se de miṭṭâe.
Ajgar is fat and moves slowly,
But when he gets his chance he destroys utterly.

2. Ambâdittâ, Goddess-given:

Ambâdittâ, us ko kahte âm same paidâ jo hûâ;
Durgâdittâ bhî us ko minnat Ambâ se jo hûâ.
They call him Ambâdittâ, who was born in mango-time;
And him Durgâdittâ, who came through a vow to the Mother.

3. Anâjâ, grain:

Nâm Anâjâ bolte jo sab ke kâm kare,
Âdam aur ḥaiwân kî aur panchhî kî rachhyâ karc.
They name him Anâjâ, that is useful to all,
And cares for each, be he man or beast or bird.

4. Badâmâ, almond:

Badâmâ hai karrâ; dekheṅ us ke hâth:
Natîjâ ho mîthâ, kareṅ us ke sâth.
Badâmâ is nasty; watch his hands:
The result (of his advice) is good; do as he says.

5. Bâghâ, tiger:

Bâghâ ek bahâdur hai jo sab jhuk jâeṅ:
Jab kahîṅ kâ ḥâkim bane, to jo mâṅgeṅ so lâeṅ.
Bâghâ is a brave man, whom all respect:
Should he become a ruler, every one gets what he wants.

6. Bargâ, leaf:

Bargâ nâm jo mard hai so zâhir meṅ bhalâ hoe:
Asliat jab jân to phir nahîṅ mâne koî.
Bargâ is a pleasant man outwardly:
When really understood no one trusts him again.

7. Bel, creeper, *see* Belâ:

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* See pages 38, 39.

8. Belâ, jasmine ; creeper :

Belá nâm ek phûl ká, jo asal meṅ belá hoe :
Jabtak âkar na mile to din bhar kâṭe roe.
They call that flower Belâ, which is the real jasmine,
For which men sorrow all day long if they meet it not.

Belá Bel yeh rinkte, jo dhîraj rakheṅ subhâo :
Kabhî sahej ṭûṭe nahîṅ, jo koṭ karoge upâo.
Belâ and Bel creep along in patient fashion,
And are not easily turned aside, though you try a thousand plans.

9. Bhauṅṛâ, beetle ; bumble bee :

Bhauṅṛá nâm us purus ká, jo ghûm-ghûm râs le :
Ek jaga baiṭhe nahîṅ aur ghûm-ghûm jîve.
They call him Bhauṅṛâ, who lives by travelling :
He never remains in one place and lives wandering.

10. Bheṛiâ, wolf :

Ik shakhs hai Bheṛiá, jo nagad ko hî châhtâ hai ;
Sab hankâte haiṅ us se, par woh nahîṅ ḍar jâtâ hai.
He is Bheṛiâ, who is greedy of wealth ;
All drive him from it, but he fears not.

11. Bhuṭṭâ, Indian Corn :

Bhuṭṭâ khâne meṅ khûb hai, aur khâte haiṅ sab log :
Jo khâve us ko bahot, to peṭ phâṛegá rog.
Bhuṭṭâ is nice to eat, and all men eat : (but)
Who eats much suffers for it.

12. Bijlâ, lightning :

Bijlá Kaṛká ek haiṅ ; jab boleṅ tab na kahâeṅ :
Jahâṅ jahâṅ yeh bolte, tahâṅ hî jûte khâeṅ.
Bijlâ and Kaṛkâ are the same ; whatever they say is disagreeable :
And whenever they speak they are kicked.

13. Billâ, cat :

Billá nâm us mard ká, jo sadâ ghât meṅ hoe ;
Jahâṅ dekheṅ mâreṅ us se, aur pâleṅ nahîṅ sab koe.
Billâ is that man who is always on the watch :
Where men see him they kill him, and none cherish him.

14. Bûṭâ, tree :

Bûṭá baṛá darakht hai, jo sab ko detâ chhâṅ :
Âp jale hai dhûp meṅ, aur 'aib na lâve nâṅ.
Bûṭâ is a great tree that gives shade to all :
He bears the sun himself and brings no evil.

15. Chamelâ, jasmine:

Chamelâ Chamelî kahâ kartâ hai,
Asal jo kabhî na judâ kartâ hai.
They call those Chamelâ and Chamelî,
From whom none is willing to part.

16. Chamelî, *see* Chamelâ.

17. Champâ, jasmine:

Champâ peṛ gulâb ko sinchat sab sansâr,
Jaise Bhagwat bhagat ko sadâ kare hai piâr.
All the world cares for Champâs and roses,
As God ever loves His saints.

18. Chhipkalî, lizard:

Wahî zât hai Chhipkalî jo sir apne ko hilâe:
Jidhar udhar ghûmte aur qâbû pare to khâe.
He is Chhipkalî, who is always on the watch,
And wanders hither and thither, and when he gets his chance he takes it.

19. Chûhâ, rat:

Chûhâ us ko kahte hain jo chhoṭe munh kâ hoe;
Nit sab se woh ḍarâ kare aur us se ḍare na koe.
They call him Chûhâ, who has a small mouth;
Who ever fears all, and whom none fears.

20. Ḍâṅs, gadfly:

Ḍâṅs nâm ek shakhs hai, jo sab ko de tarpâe:
Ankh jaleṅ aur dil bale aur chit meṅ chain na âe.
Ḍâṅs is his name, who makes all uneasy:
The eyes dislike him, the mind hates him, and the heart loves him not.

21. Dastûrâ, customary perquisite:

Dastûrâ ek nâm hai, jo sab se lâbh gâhe:
Âp us se deveṅ nahîṅ, woh leve binâ kâhe.
Dastûrâ is his name, who looks after himself:
If you do not give to him he will take without asking.

22. Dhânâ, rice-plant:

Dhânâ ek nâm hai, jo sab koe rakhe mân:
Ek bâr pakṛe gallâ, to sare nikale prân.
All respect him who is called Dhânâ:
If he once gets at the throat all life is lost.

23. Dîmak, white-ant :

Dîmak nar aur nâr hai, jo chipṭe sab ko khâeṅ :
Khâte khâte khâe leṅ, jo jaṛ tak kuchh na dikhâeṅ.
The Dîmaks are men and women, who eat all they can stick to.
They eat and eat till not even the root is to be seen.

24. Drekâ, Persian lilac :

Ek shakhs kâ nâm Drekâ, jis kâ nahîṅ hai kuchh 'aitbâr :
Ek ghaṛî meṅ sau rang badle, hotâ nahîṅ hai kisî kâ yâr.
He is called Drekâ, in whom is no trust :
He turns a hundred shades in an hour and is no one's friend.

25. Duddhâ, milk-plant :

Duddhâ Duddhî ek haiṅ, aur ek same ke nâm :
Ek kâm meṅ kâm ke aur dûjâ bane na kâm.
Duddhâ and Duddhî are the same, and names for a season only:
At one time they are of some use and of none the next.

26. Duddhî, *see* Duddhâ.

27. Durgâdittâ, *see* Ambâdittâ.

28. Gaiṇḍâ, rhinoceros :

Gaiṇḍâ mard kahâtâ hai, jo mâṛ kabhî nahîṅ khâe :
Jab ulṭe din â lageṅ to âp se mârâ jâe.
He is called Gaiṇḍâ, who is never hurt :
He will only be hurt when his evil day has come.

29. Gandam, wheat :

Gandam kâ ek rang hai, jo sab se rakhe sang :
Sakht narm châhe kûâ to hojâve usî ḍhang.
All appreciate Gandam's colour :
He gives his opinion—good or bad—as is required.

30. Gendâ, marigold :

Gendâ us ko kahte haiṅ jo dekhan meṅ thî subâe :
'Atar, tel aur bâs meṅ kuchh nahîṅ kâm meṅ âe.
They call him Gendâ who is handsome to look at,
But of no use for perfume, oil or scent.

31. Hanumân, Monkey-God :

Woh mânas Hanumân hai jo khâe aur dhamkâe :
Kâm nahîṅ us se bane, par dukh dene ko âe.
He is Hanumân, who steals and swaggers over it :
He is of no use, but comes to give trouble.

32. Harbansâ, green bamboo :

Harbansâ ek nâm hai jo châroṅ taraf muṛ jâe ;
Apnâ bhalâ nahîṅ dekhtâ, jo âg meṅ sab jal jâe.
They call him Harbansâ who turns to every side ;
Who sees not his own good and is burnt in the fire.

33. Hirnâ, deer :

Hirnâ nâm ek shakhs hai jo sadâ rahe sab sang ;
Jab âfat â gher le to laṭak jâve kisî ḍhang.
He is called Hirnâ who is your fast friend,
Till misfortune surrounds you and then he runs off.

34. Ilâchâ, cardomum :

Ilâchâ woh mard hai jo sab kâ mitr bane ;
Burâ kâm kartâ nahîṅ aur nek kare hai ghane.
He is Ilâchâ who is friend to all ;
He does no evil, but does much good.

35. Imlî, tamarind :

Imlî Imliâ nâm haiṅ jo sadâ do-mukhâ hoveṅ :
Achhe meṅ achhâ bane aur khote men khotâ hoveṅ.
Imlî and Imliâ are names for those who are ever double-faced,
And make good and evil to appear the same.

36. Imliâ, *see* Imlî.

37. Joṅk, *see* Joṅkâ.

38. Joṅkâ, louse :

Joṅkâ Joṅk do shakhs haiṅ jo ek bâr lag jâeṅ ;
Jabtak peṭ na bhar chuke, tabtak khûn ko khâeṅ.
Joṅkâ and Joṅk are those who stick but once :
And then until they are filled they do not let go.

39. Jugnâ, firefly :

Jugnâ nâm ek shakhs kâ jo badlâ kare subhâo :
Bas us kâ chaltâ nahîṅ par karne châhe baṛâ ghâo.
He is called Jugnâ who changes his mind :
He has no power though he would wound terribly.

40. Jûṅ, louse :

Nar nârî Jûṅ Lîkh haiṅ jo khûn khainchkar khâeṅ :
Khâ-pîkar karke khûsh raheṅ aur zakhm nahîṅ dikhlâeṅ.
Men and women are Jûṅs and Lîkhs who draw the blood for food :
They satisfy themselves, and no one knows of the harm.

41. Kachhwâ, tortoise :

Kachhwá rahtá ek jaga aur dújí ko nahîń jáe :
Jo pakṛe aur le chale to muṛkar wahîń áe.
Kachhwâ remains in one place and goes nowhere :
Seize him and take him away, and he goes back to it.

42. Kakkaṛ, cucumber :

Kakkaṛ Kakkṛî ek haiń jo áte thoṛe kám :
Jo bahotî raghbat kare to kám karenge tumâm.
Kakkaṛ and Kakkṛî are of little use :
Who uses them too much will die.

43. Kakkṛî, *see* Kakkaṛ.

44. Kapâsâ, cotton :

Wahî kapâsâ bolte jo sab ke kám kare :
Shádî meń khush rang ho aur kálá jabke mare.
They call him Kapâsâ who is of use to all :
Pleasant at a marriage and sorrowful at a funeral.

45. Karelâ, a bitter vegetable :

Kaṛwá Karelâ jánte aur koe nahîń rakhte ás ;
Jab gun us ká jánte, to har dam rakhte pás.
They think Karelâ bitter, and consider him of no good ;
But when his value is known they keep him always by them.

46. Kaṛkâ, *see* Bijlâ.

47. Kastûrâ, musk-deer :

Kastûrá ek nám hai jo sab rakhe ánand,
Sukh dene ghaṭá kare, par kadhî nahîń de dargand.
Kastûrâ is he who pleases all,
Even at his own cost, but displeases never.

48. Keoṛâ, a strongly scented flower :

Keoṛe sab 'arag banákar garmî meń us píte haiń ;
'Átar súnkheń aur tel maleń aur us ke bharose jíte haiń.
All distil Keoṛâ's juice to drink in the hot season ;
They smell his scent and rub on his oil, and live on his strength.

49. Khajûrâ, date-palm :

Nám Khajûrá ek ká jo sab ká mitr bane :
Ná dukh deve aur ko, ná áp hî dukh meń sane.
His name is Khajûrâ who is every one's friend :
He neither gives trouble to others, nor falls into trouble himself.

50. Lakkaṛ, a log :

Lakkaṛ mânas ek hai, jo ekhî rakhe ṭek :
Ek kâm us se bane aur aur nahîṅ kuchh nek.
Lakkaṛ is a man of one idea :
He can do one thing only and nothing else well.

51. Langûr, the black-faced monkey :

Wahî mard Langûr hai jo 'aib poshî nahîṅ hoe :
Khâve aur dhamâ bane aur dukh nahîṅ deve koe.
He is Langûr who does not hide his faults :
He steals and chatters and does no harm.

52. Lasûṛâ, a glutinous fruit :

Ek kâ nâm Lasûṛâ hai jo jahâṅ jâe lipṭâe,
'Aqal baṛe kî mârke apnâ kâm karâe.
Lasûṛâ is his name who sticks where he goes ;
Poisoning the minds of the great he gains his own objects.

53. Likh, *see* Jûṅ.

54. Maggrâ, alligator :

Maggrâ nâm us mard kâ ki jahâṅ pâe lipṭâe ;
Jabtak us kâ bas chale to haṛ goṛ sab khâe.
Maggrâ is his name who sticks where he can ;
While his strength lasts he destroys.

55. Mâhtâbâ, moon :

Mâhtâbâ ek bâr bhî âve mâtâ pâs :
Sukh sampat aur gyân se pûran kare âs.
Once a month Mâhtâbâ comes to his mother :
Brings pleasure and wealth and wisdom and fulfilment of desire.

56. Mâkoṛâ, big black ant :

Us kâ nâm Makoṛâ hai jo garmî meṅ jamâ kare :
Sardî meṅ us ko khâtâ hai, jo kuchh ghar meṅ ḍhare.
His name is Makoṛâ who collects in the sunshine :
In the cold he eats what he has gathered in his house.

57. Mâltâ, jasmine :

Mâltâ Mâltî haiṅ nar nârî, jo sukh dete haiṅ sab ko :
Achhâ kareṅ aur achhâ batâveṅ, bhûl na jâveṅ jo Rabb ko.
Mâltâ and Mâltî are man and wife who please all :
Who do good, advise well, and forget not God.

58. Mâltî, *see* Mâltâ.

59. Marwâ, sweet marjoram :

Marwá nâm us se kaho, jo sukh kî bât kahe :
Dukhwále ko sukh kare aur dukh ko âp gahe.
Call him Marwâ that is pleasant-spoken :
That soothes the grieving and takes away pain.

60. Maṭṭrâ, peas :

Maṭṭrâ gol kahegá bât,
Khwáh ho din khwáh ho rât.
Maṭṭrâ speaks gently of things,
Be they right or be they wrong.

61. Mendak, frog :

Mendak nâm ek shakhs kâ jo thoṛá kartâ kâm :
Kam chaltâ, kam kûdtâ aur bahot kartâ ârâm.
Mendak is the name of a man who does little work :
He walks a little, jumps a little, and takes it very easy.

62. Mirchî Mall, pepper :

Mirchî Mall ek shakhs hai jo sab koe pâve dukh :
Sab mânas us se dukheṅ aur kabhî na pâve sukh.
Mirchî Mall kî bât ko pîchhe sab pachhtâe,
Kálbît jab jât hai to mard hosh meṅ âe.
Mirchî Mall is a man who troubles all :
All men are worried by him, and get no pleasure from him.
All regret not following Mirchî Mall's advice ;
When the opportunity is gone then men awake to it.

63. Mirgâ, antelope :

Mirgâ nâm us shakhs kâ jo harâ harâ hî khâe :
Jab bâlû kahîṅ dekh le to jat mâr bhâg gâe.
That man is Mirgâ who eats of good things ;
When he sees there is nothing he runs away sharp.

64. Motiyâ, jasmine :

Motiyâ ek phûl hai jis ko lagâte log haiṅ ;
'Atar aur tel us kâ, yâro, is jag ke bhog haiṅ.
Motiyâ is a flower all men plant :
Its scent and oil, friend, are pleasures in the world.

65. Nîmâ Mall, a bitter leaf :

Nîmâ Mall kî bât burâ hai ; sab kahte haiṅ us ko bad :
Ant kâl phal mîṭhâ dekheṅ khâyâ karte haiṅ us se tad.
Nîmâ Mall's advice is disagreeable ; all call it bad :
In the end they see its result to be good, and then they take it.

66. Phûl, flower :

Phûl nâm ek mard kâ jo bahot rang dikhlâe :
Nain ko to khûsh kare, par chit meṅ koe nahîṅ lâe.
Phûl is the name of a pleasant man to see :
He is pleasing to the eyes, but none takes him to his heart.

67. Pîpal, the *pîpal* tree ; pepper :

Pîpal peṛ pavitr hai jo Hindû pûjeṅ jaê :
Nar nârî pûjâ kareṅ keh Brahmâ moksh karâe.
Pîpal dekhan ko bhalâ, jo naineṅ ko sukh de :
Jo baste us purus se to badan jalâ dukh de.
The Pîpal is a holy tree which Hindûs worship :
Men and women worship it that God may give salvation.
Pîpal is pleasant to see, and pleases the eyes : (but)
Who uses him will suffer for it.

68. Pissâ, flea.

Pissâ kûde sab jaga aur thoṛâ thoṛâ khâe :
Pattâ nahîṅ deve kabhî, par qâbû meṅ âe.
Pissâ jumps everywhere and takes a little :
He never makes a sign but comes at his opportunity.

69. Sadâsohâgâ, white Hibiscus :

Sadâsohâgâ purus hai jo sadâ rahe ânand :
Har dam bole sukh sabad aur kadhî nahîṅ uchre gand.
Sadâsohâgâ is the man who is always pleasant :
He ever speaks pleasantly and never an evil word.

70. Seû, apple :

Nâm Seû aur Sewâ hai, sab se mîṭhe hoeṅ :
Jo achhâ nâm ban sakhe to kâm kisî kâ na khoeṅ.
Seû and Sewâ are pleasantest names of all :
If the name be good then the work of none will be spoilt.

71. Sewâ, *see* Seû.

72. Singhâṛâ, water caltrops :

Singhâṛâ us ko kaheṅ jo sab koe teṛâ jân :
Phal mîṭhâ jab â lage to pakkî ho pachhân.
They call him Singhâṛâ who is crookedest of all :
But when his advice turns out right they understand it to be good.

73. Sherâ, tiger :

Sherâ nâm us shakhs kâ jo sab us se ḍar jâeṅ :
Âp khâe, de aur ko, aur bahotî us se khâeṅ.
Sherâ is his name whom all men fear :
He takes himself and gives to others, and others profit much.

74. Sukhdarshan, amaryllis :

Sukhdarshan ek purush hai jo dekheṅ chit ho chain :
Sab chit se châheṅ, us se palak na choṛeṅ nain.
Sukhdarshan is a man whom it pleases the heart to see :
All desire him eagerly, and never take their eyes off him.

75. Supârâ, betel-nut :

Supârá jo pâve so khâve us se :
Nahîṅ âs kâl kî, uṛâve us se.
Supârâ spends as he gets :
He has no thought for the morrow, but spends at once.

76. Sûrijmukh, sunflower :

Sûrijmukh us ko kaheṅ jo sadâ rahe khiltâ :
Durjan bhâge dûr ko aur mitr rahe miltâ.
They call him Sûrijmukh that is always cheerful :
Enemies fly from him, and friends remain beside him.

77. Ṭiḍḍâ, grasshopper :

Ṭiḍḍâ kûde sab jaga aur hare ghâs ko khâe :
Jo jal aur ghâs nahîṅ mile to taṛap taṛap mar-jâe.
Ṭiḍḍâ jumps about everywhere and eats green grass :
When water and grass fail he dies game.

78. Tulsî, sweet basil :

Tulsî kâ ek peṛ, har jo Hindû pûjeṅ sab :
Ek wasîla jânte ki mil jâtâ hai Rabb.
Tulsî is a tree all Hindûs worship,
Considering it a means of finding God.

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